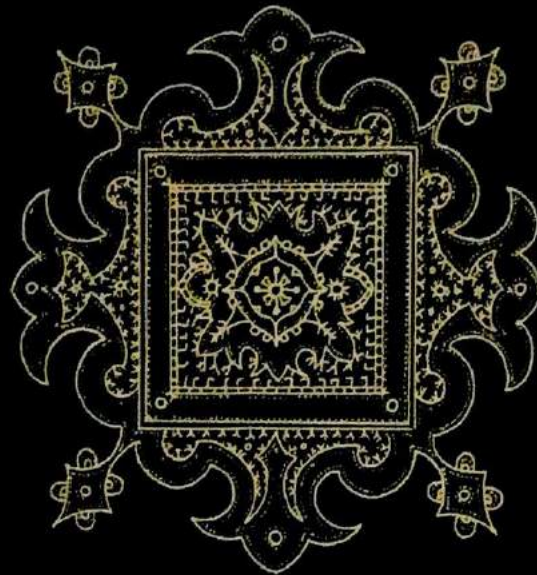


HEALING AFTER LOSS: CONSOLING THE BEREAVED

A translation of
Consoling the Bereaved
Through Reunion with the Deceased

Bushra al-Ka'ib bi Liqa al-Habib



JALAL AL-DIN AL-SUYUTI
(d. 849 911 AH)

Translation & Annotations by
Rashad Jameer



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بِالْبَشْرَةِ الْوَعْدِ الْوَعْدِ

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*While we are mourning the loss of our friend,
others are rejoicing to meet him behind the veil.*

- John Taylor

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TRANSLATOR'S PREFACE

IN THE NAME OF ALLAH, MOST GRACIOUS, MOST MERCIFUL,
 May peace and blessings be upon the best of creation, our Master Muham-
 mad, and upon His Family and Companions, the best generation.

The best way to summarize *Bushra al-Ka'ib* was given by the saintly
 Hadith Master, Jalal al-Din al-Suyūfī, in his introduction when he said:

I have entitled this book *Bushra al-Ka'ib bi Liqa al-Habib* or
Glad-Tidings for the Bereaved through Reunion with their Deceased,
 and summarized it from my larger work [i.e. *Sharh al-sudur*] which
 I authored on the states and stages of the intermediary realm
(al-barzakh), also known as *life in the grave*. I highlighted the positive
 aspects and glad-tidings that a believer receives at his death, as well
 as the divine honour and angelic warm-welcome he receives in
 his grave—and all enabling-grace (*taufiq*) comes from Allah alone.

In this remarkable work, believers are taken on a journey through some
 of the glad-tidings and comforting reassurances given to surviving family
 members—and indeed, all Muslims, both young and old alike—of the
 honour and divine care arranged by Allah for a Muslim when they move on
 from this life into the next. Imam al-Suyūfī lost a child during his lifetime
 and wrote a separate book on the topic, but the present volume, *Bushra
 al-Ka'ib* stands out in that it applies equally to the loss of a Muslim spouse,
 friend, parent, or child, and is not specific to only one type of relationship.

Adding to the accessibility of al-Suyūfī's work, three chapter headings
 were added—Death, the Grave, and Resting Places—to compartmentalize
 the daunting stages we will experience after death. We have included, as
 always, vocalized Arabic for students of knowledge to read, compare and
 appreciate the beauty of the Arabic language, while building their *imān* and
 practical knowledge on the events that await us after death. I have includ-
 ed references to satisfy the academic-minded and an appendix of helpful
 quotes and wise sayings at the end of this work to assist the bereaved with

the grieving and recovery process. As the Prophet ﷺ said:

Wisdom (hikmah) is the last property of the believer, so wherever he finds it, he has the most right to [benefit from] it (Sunan al-Tirmidhi 2687).

In closing, I ask Allah ta'ala by His Name, Allah, and by the rank of His Beloved Prophet ﷺ to accept this work and make it means of healing the heart of anyone in the *Ummah* who has lost a loved one, and to peacefully reunite them with their loved ones in the *barzakh*, and in the Everlasting Garden of Bliss, *Jannat al-Firdous*. *Amin!*

Rashad Jameer

Ramadan 1438 AH/June 2017 CE
Toronto, Canada

BIOGRAPHY OF IMAM AL-SUYŪTĪ

Abd al-Rahman Jalal al-Din al-Misri al-Suyūti al-Shafi'i al-Ash'ari 849 – 911 AH, the mujtahid imam and renewer of the tenth Islamic century, jurist, leading hadith master, Sufi, and historian, he authored works in virtually every Islamic science.

His Background

Born to a Turkish mother and non-Arab father and raised as an orphan in Cairo, he memorized the Qur'an at eight, then several complete works of Sacred Law, fundamentals of jurisprudence, and Arabic grammar; after which he devoted himself to studying the Sacred Sciences under about a hundred and fifty shaykhs.

A Selection from his Numerous Teachers

Shaykh al-Islam Siraj al-Din Bulqini: the hadith master with whom he studied Shafi'i jurisprudence until his death.

Shaykh al-Islam Sharaf al-Din al-Munawi: the hadith scholar, with whom he read Qur'anic exegesis and who commented upon Imam Suyūti's al-Jami' al-Saghir in a book entitled Fayd al-Qadir;

Jalal al-Din al-Mahalli: the specialist in the principles of the law, together with whom he compiled the most widespread condensed commentary of Qur'an in our time, Tafsir al-Jalalayn;

Shams al-Din al-Sakhawi: the hadith scholar famous for al-Qawl al-Badi'.

He also studied with the Hanafi shaykhs Taqi al-Din al-Shamni, Shahab al-Din al-Sharmisali, Muhyi al-Din al-Kafayji, and the hadith master Sayf al-Din Qasim ibn Qatlabagha.

He travelled in the pursuit of knowledge to Damascus, the Hijaz, Yemen, India, Morocco, the lands south of Morocco, as well as to centres of learning in Egypt such as Mahalla, Dumyat, and Fayyum. He was some time head teacher of hadith at the Shaykhuniyya school in Cairo at the

recommendation of Imam Kamal al-Din ibn al-Humam al-Hanafi, then the Baybarsiya, out of which he was diverted through the complaints of disgruntled shaykhs which he had replaced as teacher. He then retired into scholarly seclusion, never to go back to teaching.

His Abandonment of the World

Ibn Iyas in *Tarikh Misr* states that when al-Suyuti reached forty years of age, he abandoned the company of men for the solitude of the Garden of al-Miqras by the side of the Nile, avoiding his former colleagues as though he had never known them, and it was here that he authored most of his nearly six hundred books and treatises. Wealthy Muslims and princes would visit him with offers of money and gifts, but he put all of them off, and when the sultan requested his presence a number of times, he refused.

A giant among contemporaries, he remained alone, producing a sustained output of scholarly writings until his death at the age of sixty-two. He was buried in Hawsh Qawun in Cairo. In the introduction to his book entitled *al-Riyad al-Arwaq* on the names of the Prophet -- Allah bless and greet him -- he said: "It is my hope that Allah accept this book and that through this book I shall gain the Prophet's -- Allah bless and greet him -- intercession. Perhaps it shall be that Allah make it the seal of all my works, and grant me what I have asked Him with longing regarding the Honorable One."

A Beautiful Example of Hard Work

Al-Suyuti's student and a biographer in his own right, Shams al-Din al-Dawudi al-Maliki -- the author of *Tabaqat al-Mufassirin al-Kubra* -- said about him:

I saw the Shaykh with my own eyes writing and finishing three works in one day which he himself authored and proofread. At the same time he was dictating hadith and replying beautifully to whatever was brought to his attention.

Tasawwuf

His chain of transmission in *tasawwuf* goes back to Shaykh Abd al-Qadir al-Gilani, and al-Suyuti belonged to the Shadhili tariqa, which he lauded in his brief defense of *tasawwuf* entitled *Tashyid al-Haqiqat al-Aliyya* (which has been translated into English as *The Sublime Truths of the Shadhili Path*). In the latter book he states:

I have looked at the matters which the Imams of Shari'a have criticized regarding Sufis, and I did not see a single true Sufi holding such positions. Rather, they are held by the people of innovation and the extremists who have claimed for themselves the title of Sufi while in reality they are not.

In the *Tashyid* he also produces narrative chains of transmission proving that al-Hasan al-Basri did in fact narrate directly from 'Ali ibn Abi Talib -- Allah be well-pleased with him. This goes against commonly received opinion among the scholars of hadith, although it was also the opinion of Imam Ahmad ibn Hanbal.

His Ash'ari-ism

Al-Suyuti was Ash'ari in his doctrine as shown in many of his works. In *Maalik al-Hanajifa fi Waldayy al-Mustajifa* ("Methods Of Those With Pure Belief Concerning the Parents of The Prophet -- Allah bless and greet him --") he says:

The Prophet's -- Allah bless and greet him -- parents died before he was sent as Prophet and there is no punishment for them, since Allah said: [We never punish until We send a messenger (whom they reject)] (Q 17: 15). Our Ash'ari Imams among those in theology, juridical principles, and jurisprudence agree on the statement that one who dies while the Divine summons (da'wa) has not reached him, dies saved. This has been defined by Imam al-Shafi'i. Some of the jurists explain that the reason is, such a person follows Primordial Disposition (fitra) and has not stubbornly refused nor rejected any Messenger.

Seeing the Noble Prophet ﷺ in his Dreams and whilst Awake

Imam al-Sha'rani, Imam Yusuf al-Nabahani, Imam Anwar Shah al-Kashmiri, and Imam al-Suyuti himself (Allah have mercy upon them) have independently reported that Imam al-Suyuti had seen the Noble Prophet ﷺ over seventy times.

Imam Anwar Shah Kashmiri in his book entitled *Fayd al-Bukhari sharh Sahih al-Bukhari* has quoted Imam Suyuti himself saying that he saw the Noble Prophet ﷺ more than seventy times, both in a wakeful state and in a dream state. He also reports that Imam Suyuti directly asked the Messenger of Allah ﷺ about specific *ahadith*, and the Prophet ﷺ informed him of their meanings. Imam Yusuf al-Nabahani has also mentioned this.

Imam 'Abd al-Ḥayy al-Karṭānī al-Ḥasanī's *Fihras al-Fakāris wa'l-Atḥab* (2/969) records an incident, under entry 13, on the chapter about Imam al-Qasṭalānī and Imam al-Suyūṭī:

There was a rumour going around in Cairo that Imam al-Qasṭalānī, the author of *Mawāḥib al-Ladunniyya*, had plagiarized Imam al-Suyūṭī and did not reference his work. Imam al-Suyūṭī aired this concern to Shaykh al-Islam Zakariyyā al-Anṣārī, who in turn told him to write about his claim. Imam al-Suyūṭī then wrote a book about this claim called *al-Fariq bayn al-musannif wa al-sāriq* (The Difference between the Author and the Plagiarizer). So Imam al-Qasṭalānī went to the residence of Ḥāfiẓ al-Suyūṭī and as was his custom, he entered the gates and sought permission to enter the house saying: "I am al-Qasṭalānī; I came to you barefooted with my head uncovered to clear my name with you." Al-Suyūṭī replied: "I already recognize that you are not at all to blame" but he did not open the door and did not receive him. That was because at that time, the Prophet ﷺ was sitting with Imam al-Suyūṭī and al-Suyūṭī was writing the Prophet's hadith. That was the reason that al-Suyūṭī did not open the door for Imam al-Qasṭalānī. He was experiencing a spiritual meeting and a special visit and he did not want this blessed meeting to end nor for the Prophet's instructions to cease.

This demonstrates to the *Ummah* at large that people have received, and will always be able to receive, knowledge directly from the Messenger of Allah ﷺ until the Day of Judgment. The guardianship, love, and spiritual connection (*ḥiras*) of the Prophet ﷺ has never been severed from his *Ummah*, by the mercy of Almighty Allah.

A Selection of his Works

1. *Al-Iqān fi 'Ulum al-Qur'an* <1906> ("Precision and Mastery in the Sciences of the Qur'an")
2. *Aṣḥab Warrud al-Hadith* <1988> ("Causes and Circumstances of Hadith")
3. *Asrar Tartīb al-Qur'an* <1976> ("The Secret in the Ordering of the Qur'an")
4. *'Ayn al-Labaḥa fi Istiḥak 'Aisha 'ala al-Sahāba* <1988> ("Exactitude itself in 'Aisha's Rectification of the Companions")
5. *Nashr al-alamayn al-munifiyyn fi ḥya' al-abawayn al-sharifiyyn* <1916> ("The proclamation to the two outstanding worlds [mankind and jinn] concerning the resuscitation of the Prophet's -- Allah bless and greet him -- parents")

6. *Al-Riyād al-amniyya fi sharḥ asma' khayr al-khalīq salāllāhu 'alayhi wa sallam* ("The beautiful gardens: explanation of the names of the Best of Creation [the Prophet] Muḥammad, blessings and peace be upon him!")
7. *Tabyīd al-sahīfa bi manāqib al-imām abi ḥanīfa* <1992> ("The whitening of the page: or, the virtues of Imam Abu Ḥanīfa")
8. *Tadrib al-rawī fi sharḥ taqrīb al-nawawī* <1994> ("The training of the hadith transmitter: an exegesis of Nawawī's 'The facilitation'")
9. *Ta'yīd al-ḥaqīqa al-'aliyya wa tashyīd al-tarīqa al-shadhīliyya* <1934> ("The upholding of the lofty truth and the buttressing of the Shadhīli sufi path")
10. *Al-ia'zim wa al-minna fi anna abaway rasūlallah ḥ al-janna* <1916> ("That the Prophet's -- Allah bless and greet him -- parents are in Paradise")

This biography was compiled using the following sources: Ibn Fahd's *Dhawl Tadhkira al-Huffāz* p. 6-10; al-Suyūṭī's *Tarikh al-Khulafā'*, introduction p. 5-10; Nūh Keller's *Reliance of the Traveller* p. 1100; Gibrīl Fouād Haddād's *al-Suyūṭī*, www.sunnah.org; Anwar Shah Kashmirī's *Fayd al-Bukhārī Sharḥ Sahīh al-Bukhārī*; 'Abd al-Ḥayy al-Kirṭānī's *Fihras al-Fakāris wa'l-Atḥab* vol. 2, entry 346.

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by

JALAL AL-DIN AL-SUYUTI

INTRODUCTION

Imam al-Suyūṭī (Allah have mercy upon him) says: All praise belongs to Allah alone and it is a sufficient praise, and may peace be upon His chosen servants. I have entitled this book *Bashra al-Kā'ib bi Liqa al-Habīb* or Glad-Tidings for the Bereaved through Reunion with their Beloved, and summarized it from my larger work [i.e. *Sharḥ al-sudūr*] which I authored on the states and stages of the intermediary realm (*al-barzakh*), also known as *life in the grave*. I highlighted the positive aspects and glad-tidings that a believer receives at his death, as well as the divine honour and angelic warm-welcome he receives in his grave—and all enabling-grace (*taufīq*) only comes from Allah alone.

CHAPTER ONE:
DEATH

فَضْلُ الْمَوْتِ وَأَنَّهُ خَيْرٌ مِنَ الْحَيَاةِ

THE MERIT OF DEATH AND ITS BEING BETTER THAN LIFE

عن عبد الله بن عمر قال:

قال رسول الله صل الله عليه وسلم: تحفة المؤمن الموت.

1. 'Abdullah b. 'Umar ؓ said:

"The Messenger of Allah ؓ said: 'The precious gift of the believer is death.'"¹

وعن الحسين بن علي:

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: الْمَوْتُ رِيحَانَةُ الْمُؤْمِنِ.

2. Husayn b. 'Ali ؓ relates that:

"The Messenger of Allah ؓ said: 'Death is [as pleasant as] a fragrant smell for the believer.'"²

وعن عائشة رضي الله عنها قالت:

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: الْمَوْتُ حَيْمَةُ الْمُؤْمِنِ.

1. Al-Tabarāni recorded it in al-Kaḥir, and al-Haythamī said its narrators are trustworthy (2/320). Ibn Mubārak narrated it in al-Zuhūd (2/213).

2. Al-Suyūṭī recorded it in Jam al-Jawāmi' (1/449). The rendering 'fragrant smell' literally refers to a basil sprig.

3. 'Aisha ؓ said:
"The Messenger of Allah ؓ said: 'Death is the war-spoil of the believer.'"³

عن محمود بن أبيد:

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: يَكْرَهُ ابْنُ آدَمَ الْمَوْتَ وَالْمَوْتُ خَيْرٌ لَهُ مِنَ الْحَيَاةِ.

4. Mahmūd b. Labīd related that the Prophet ﷺ said:

"The son of Adam dislikes death even though death is better for him than tribulation (fiṭnah)."⁴

وعن عبد الله بن عمرو بن العاص:

عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: الدُّنْيَا سِجْنُ الْمُؤْمِنِ وَسِجْنَةُ، وَأَمَّا قَارِقُ الدُّنْيَا فَارِقُ السَّعَةِ وَالسَّعَةِ.

5. 'Abdullah b. 'Amr b. al-'As ؓ said:

"The Prophet ﷺ said: 'The world is a prison for the believer and his slumber. So when he leaves the world, he leaves the prison and [awakens from] the slumber.'"⁵

وعن عبد الله بن عمرو قال:

الدُّنْيَا جَهَنَّمُ الْكَبِيرُ وَسِجْنُ الْمُؤْمِنِ، وَإِنَّمَا مَثَلُ الْمُؤْمِنِ حَيْثُ تُخْرِجُ نَفْسَهُ كَمَا تَجِيءُ رَجُلٌ كَانَ فِي سِجْنٍ فَأَخْرَجَ مِنْهُ، فَجَعَلَ يَجَلِبُ فِي الْأَرْضِ وَيَتَمَسَّحُ فِيهَا.

6. 'Abdullah b. 'Amr ؓ said:

"The world is a Paradise for a disbeliever and a prison for the believer. The example of when the soul of a believer leaves his body is like the example

3. In a long hadith in Jam al-Jawāmi' (1/449) he said al-Bayhaqī narrated it in Shu'ab al-Imān, and al-Daylami deemed it weak in Mustadrak al-Fidous – on the authority of 'Aisha ؓ.

4. The Arabic word *fiṭnah* has many meanings in the Qurān and Sunnah, among them are sin, temptation, *shirk* (associating partners with Allah), and punishment. Al-Suyūṭī said in *Sharḥ al-sūrah*, Ahmad b. Hanbal recorded in his *Musnad*, and Sa'īd b. Mansūr in his *Sunan* with an authentic chain.

5. Al-Hākim's *Mustadrak* (4/315) in *Kitāb al-riqāq*, Ahmad recorded it and his narrators are authentic other than 'Abdullah b. Junāda who is reliable (*thiqah*). Al-Manawī's *Fayḍ al-qawā'id* (3/546).

of a man who was in prison and was released from it, and he begins to freely roam about the earth, strolling all around.”

وَعَنْ عَبْدِ اللَّهِ بْنِ مَعْمَرٍ قَالَ:

الَّذِي سَبَحَ فِي السُّبْحِ مِنَ الْمُؤْمِنِ، فَأَرَادَ مَاتَ يُحْتَلُّ مَرَّةً بِسَبْحِ حَيْثُ يَتَمَامُ.

7. Abdullah b. Amr رضي الله عنه said:

“The world is a prison for the believer. So when he dies his prison cell is opened for him, and he goes around as he wishes.”

وَعَنْ ابْنِ مَسْعُودٍ قَالَ:

الْوَيْتُ كَمَنْعَةٍ لِكُلِّ مُسْلِمٍ.

8. Ibn Mas'ūd رضي الله عنه said:

“Death is a precious gift for every Muslim.”

وَعَنْ أَبِي قَتَادَةَ قَالَ:

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: الْوَيْتُ كَمَنْعَةِ لِكُلِّ مُسْلِمٍ.

9. Anas رضي الله عنه said:

“The Messenger of Allah صلى الله عليه وسلم said: ‘Death is an expiation [of sins] for every Muslim.’”

6. Ibn al-Mubarak's *al-Zuhd* (2/211). A commentary for this hadith can be found in the following incident about Ibn Hajar al-Asqalani رحمه الله: “Once a Jew who used to sell oil saw Hāfiz Ibn Hajar, the Grand Qadi of Egypt in his day, in a procession with a huge and impressive retinue. So he ran out to him and grabbed the halter of his horse and asked, “How can you believe that this world is the Paradise of the disbeliever and the prison of the believer? Look at you [in your splendor] and look at me [in my misery].” Ibn Hajar replied, “Compared to what the disbeliever will experience in the next world, this world is Paradise. While compared to what the believer will experience in the next world, this world is prison.” The Jew was overwhelmed by that answer and accepted Islam on the spot, at the hands of Ibn Hajar.”

7. Ibn Abi Shaybah's *al-Muṣannaf* (13/355). al-Haythami related it in *al-Majma'* (10/286) on the authority of Ibn 'Umar in *maṣṣūf* form.

8. Ibn Abi Shaybah's *al-Muṣannaf* and al-Tabaṭānī.

9. It means that the suffering of death will explain many of a Muslim's sins. Al-Suyūṭī in his *al-Saghir* (9246) and he declared it to be authentic. He said: ‘Abu Nu'aym recorded

وَعَنْ الرَّبِيعِ بْنِ خَيْثَمٍ قَالَ:

مَا مِنْ غُلَّابٍ يَسْتَبِيرُ الْمُؤْمِنَ خَيْرَ لَكَ مِنَ الْوَيْتِ.

قال:

10. Rabī' b. Khubaym رضي الله عنه said: “There is nothing absent from the believer (*mu'min*) that he is waiting for which is better for him than death.”

وَعَنْ مَالِكِ بْنِ مَعْمَرٍ قَالَ:

يَلْقَى أَنْ أَوَّلَ مَرُورٍ يَدْخُلُ عَلَى الْمُؤْمِنِ الْوَيْتُ، لَا يَبْرِي مِنْ كَرَامَةِ اللَّهِ تَعَالَى وَتَوَكُّبِهِ.

11. Malik b. Maḡhāl رضي الله عنه said:

“It has reached me that the first true happiness that will enter the heart of the believer is (at the time of) death, when he sees the honour and rewards he will receive from Allah Most High.”

وَعَنْ ابْنِ مَسْعُودٍ قَالَ:

لَيْسَ لِلْمُؤْمِنِ رَاحَةٌ دُونَ لِقَاءِ اللَّهِ.

12. Ibn Mas'ūd رضي الله عنه said:

“The believer has no true relaxation except when meeting Allah.”

وَعَنْ أَبِي الدَّرْدَاءِ رَضِيَ اللَّهُ تَعَالَى عَنْهُ قَالَ:

مَا مِنْ مُؤْمِنٍ إِلَّا وَالْوَيْتُ خَيْرٌ لَهُ، وَمَا مِنْ كَاوِرٍ إِلَّا وَالْوَيْتُ شَرٌّ لَهُ، فَكُنْ آمِنًا بِصِدْقِي

قَوْلَ اللَّهِ تَعَالَى يَقُولُ:

It is in *al-Hilya* and *al-Bayhaqi* in *Shih ab*, on the authority of Anas رضي الله عنه. Al-Munāwī said: ‘Ibn al-‘Arabi said the hadith is authentic.’ Al-Hāfiz al-‘Iraqi said in his *al-Amālī*: ‘It was transmitted via a route that reaches the level of soundness, and al-San‘ānī claimed, like Ibn al-Jawzi and Ibn Tāhir and others, that it is forged.’ Ibn Hajar said it is not possible for this report to be forged with the presence of these other routes of transmission. See al-‘Alāfi’s *al-Masnu‘ah* (2/221), in *Kitāb al-mawar wa al-ghayb*.

10. Abu Nu‘aym recorded in *al-Hilya* via Wāḳi, on the authority of Sufrān (2/114), and Ahmad recorded in *al-Zuhd* (383), and Ibn al-Mubārak in *al-Zuhd* (2/92).

11. Al-Suyūṭī said in *Shah al-sudūr* (16). Ibn Abi Dunayr recorded it.

12. Al-Suyūṭī said in *Shah al-sudūr* (16). Ahmad recorded it in *al-Zuhd*, and Ibn Abi Dunayr.

وَمَا عِنْدَ اللَّهِ خَيْرٌ لِلْآبِرَارِ. وَيَقُولُ: وَلَا تَحْسَبَنَّ الَّذِينَ كَفَرُوا أَنَّهُمْ يُخْفُونَ

13. Abu al-Dardā' رضي الله عنه said:

"There is no believer except that death is good for him, and there is no disbeliever except that death is bad for him. And whoever does not believe me, then they should know Allah Most High says:

(What is with Allah is better for the pious.) And He said: *(And let not those who disbelieve ever think that because We extend their time [of enjoyment] it is better for them.)* (Al-Imrān 3:178)"

وَعَنْ ابْنِ مَسْعُودٍ قَالَ:

بِمَا مِنْ بَرٍّ وَلَا فَاجِرٍ إِلَّا وَاللَّوْثُ خَيْرٌ لَكَ مِنَ الْجَنَاءِ إِنْ كَانَ بَرًّا. فَقَدْ قَالَ اللَّهُ تَعَالَى
وَمَا عِنْدَ اللَّهِ خَيْرٌ لِلْآبِرَارِ. وَإِنْ كَانَ فَاجِرًا. فَقَدْ قَالَ اللَّهُ تَعَالَى وَلَا تَحْسَبَنَّ الَّذِينَ
كَفَرُوا أَنَّهُمْ يُخْفُونَ خَيْرٌ لَكُمْ لِأَنَّهُمْ لَا يُؤْتُونَ أَجْرًا. وَأَمَّا عَذَابُ مُبِينٍ.

14. Ibn Mas'ūd رضي الله عنه said:

"There is neither a good person nor an evil person save that death is better for him than life. If one was pious, then Allah said: *(And that which is with Allah is best for the righteous.)* (Al-Imrān 3: 108). And if he was corrupt, then Allah said: *(And let not those who disbelieve ever think that [because] We extend their time [of enjoyment] it is better for them. We only extend it for them so that they may increase in sin, whereby they will suffer a humiliating punishment.)*"

وَعَنْ أَبِي مَالِكٍ الْأَشْعَرِيِّ قَالَ:

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: اللَّهُمَّ حَبِّبِ الْوَلْتَ إِلَى مَنْ يَتَقَدَّمُ أَيْ رَسُولَكَ.

15. Abu Malik al-Ash'arī رضي الله عنه said:

"The Messenger of Allah ﷺ said: 'O Allah, make death beloved to the one who knows that I am Your Messenger.'"¹³

13. Al-Suyūṭī said: 'Sa'īd b. Manṣūr recorded it in his *Sunan*, and Ibn Jarīr in his *Taḥfīf*.'

14. Al-Suyūṭī said in *Sharḥ al-Jūdī* (15): 'Ibn Abī Shaybā said in *al-Muṣannaf* (3/31709), 'Abd al-Razzāq in his *Taḥfīf*, al-Hākim in *al-Mustadrak*, al-Marwazī in *al-Jāmi'*.'

15. Al-Suyūṭī said: 'Al-Ṭabarānī recorded it.'

وَعَنْ أَنَسٍ:

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَكَ: إِنْ حَفِظْتَ وَصِيَّتِي فَلَا يَكُونُ نَفْسِي
أَحَبَّ إِلَيْكَ مِنَ الْوَلْتِ.

16. Anas رضي الله عنه relates:

That the Prophet ﷺ said to him: "If you wish to preserve my final advice and dying wish (*wasiyyati*), then do not make anything more beloved to you than death."¹⁴

وَعَنْ أَبِي الدَّرْدَاءِ قَالَ:

مَا أَهْدَى إِلَيَّ أَحَدٌ هَدِيَّةً أَحَبَّ إِلَيَّ مِنَ السَّلَامِ، وَلَا بَلَّغَنِي عَنْهُ خَيْرٌ أَحَبَّ مِنْ تَوْبَتِهِ.

17. Abū al-Dardā' رضي الله عنه said:

"No brother has given me a gift more beloved to me than the greeting of peace (*assalamu alaikum*), nor has any news reached me more beloved to me than his [good] death."¹⁵

وَعَنْ عُبَادَةَ بْنِ الصَّامِتِ رَضِيَ اللَّهُ عَنْهُ قَالَ:

أَتَنِي لِحَسْبِي أَنْ يَمُوتَ مَوْتِي.

18. 'Ubadah b. al-Sāmī رضي الله عنه said:

"I sincerely wish for my loved one that his [good] death is hastened."¹⁶

وَعَنْ مُحَمَّدِ بْنِ عَبْدِ الْعَزِيزِ الْقَلْبِيِّ قَالَ:

قِيلَ لِعَبْدِ الْأَعْلَى الْقَلْبِيِّ: مَا تَنْتَهِي لِنَفْسِكَ وَإِنَّ لِحَبِّ مِنْ أَهْلِكَ؟ قَالَ: الْوَلْتُ.

19. Muḥammad b. 'Abd al-'Azīz al-Taymī رضي الله عنه said:

"Someone asked my father 'Abd al-'Alā al-Taymī: 'What is your heart's desire for yourself and those whom you love in your family?' He replied: 'A good [death].'"¹⁷

16. Al-Suyūṭī said: 'Al-Ṭabarānī recorded it in *al-Tarḡīb*.'

17. Imam Ahmad's *al-Zuhd* (140), and al-Suyūṭī said in *Sharḥ al-Jūdī* (15) that Ibn Abī Dūnya recorded it but he did not mention the place.

18. Ibn Abī Shaybā's *al-Muṣannaf* (3/383)

19. Al-Suyūṭī mentions the Ibn Abī Dūnya recorded it in one of his books.

وَمِنْ ابْنِ عَبْدِ اللَّهِ أَنَّهُ قَالَ لَأَخْبِرُنِي:

أَلَيْسَ الْجَنَّةُ قَالَ: وَمَنْ لَا يُحِبُّ الْجَنَّةَ قَالَ: فَأَجِبَ الْمَوْتُ وَأَنَّكَ لَنْ تَرَى الْجَنَّةَ حَتَّى تَمُوتَ.

20. Ibn Ubaydullah asked Makhai:

"Do you love Paradise?" He retorted: "Who doesn't love Paradise?" He replied: "Then love death, because you will never see Paradise until you experience death."²⁰

وَمِنْ جَدِّانِ بْنِ الْأَسْوَدِ قَالَ:

الْمَوْتُ خَيْرٌ يُوَصِّلُ الْغَيْبَ إِلَى الْغَيْبِ.

21. Hibban b. al-Aswad said:

"Death is good: it reunites the beloved with his beloved."²¹

عَنْ سَمُرُقٍ قَالَ:

بَا مِنْ نَفْسِهِ خَيْرٌ لِلْمُؤْمِنِينَ مِنْ نَفْسِهِ فَمَنْ لَمَّا قَدِمَ الْمَتْرَاحَ مِنَ الْمَوْتِ وَاتَمَّ مِنْ عَذَابِ اللَّهِ.

22. Masruq said:

"There is nothing better for a believer than the grave, because whoever is buried has been given rest from the worries of the world, and has been granted safety from the punishment of Allah."²²

عَنْ طَاوُوسِ قَالَ:

لَا يَخْرُجُ دِينُ الرَّجُلِ إِلَّا مُخْفَرًا.

23. Tawus said:

"The religion (*din*) of a man will never be safe nor secure except by entering his grave."²³

وَمِنْ عَطِيَّةَ قَالَ:

أَتَعْمُ النَّاسَ جَسَدًا فِي خَلْدِهِ قَدْ آمَسَ مِنَ الْعَقَابِ.

24. A'iyah said:

"The most blessed type of body is the one which occupies the grave. He has been safeguarded from the punishment of Allah [which he earns from sin in the world]."²⁴

وَمِنْ سُهَيْبَانَ قَالَ:

كَانَ يُقَالُ لِلْمَوْتِ - رَاحَةَ لِلْعَابِدِينَ.

25. Suhayb said:

"They [i.e. the early Muslims] used to say that death is a relief for the worshipful."²⁵

عَنْ زَيْبَةَ بِنْتِ زُهَيْرٍ قَالَ:

قِيلَ لِسُهَيْبَانَ التَّوْرِيُّ: يَا سَهْمِيُّ الْمَوْتُ، وَقَدْ تَمَّ عِنْدَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: لَوْ سَأَلَنِي رَبِّي لَأَكْتُبُكَ، يَا رَبِّ لِيُعْتَبِيَ بِكَ وَخَوْرِي مِنَ النَّاسِ. كَأَنِّي، لَوْ خَالَفْتُ وَاحِدًا فِي زُنَائِي، فَقُلْتُ خَلْفًا، وَقَالَ مَرَّةً: لَخِفْتُ أَنْ يَخْتَلِيَ دَمِي.

26. Rabi'ah b. Zuhayr said:

"Suhayb al-Thawri was asked: 'Why do you wish for death whereas the Prophet prohibited wishing for it?' He replied: 'If my Lord asks me I will reply, 'O Lord, because of my trust in You and my fear of the people. It seems that were I to disagree with one of them over a pomegranate

20. Ibn Abi Shaybah's *al-Muṣammaf* (13/537), and Abu Nu'aym recorded it in *al-Hilya* under the entry about Tawus (4/4).

21. Ibn al-Mubarak's *al-Zuhd*.

22. Al-Suyuti said Ibn Abi Dunayr recorded it' but he did not mention the place.

saying that it was sweet while he said that it was bitter, I fear that he would take my life."²⁶

قَالَ الْفَلَّاحُ: أَتَقَدَّرُ بِنُصْرِ أَصْحَابِي الْمَمُوتِ بِنِ إِسْبَاحِي قَدْ قَالَ:

إِذَا مَدَّخَرُوا الْحَيَاةَ فَأَكْمَرُوا * * * فِي السَّمَوَاتِ أَلْفَ

نُجُومٍ لَا تُفْرَدُ

سَهَابًا أَسَاءَ لِغَمَائِهِ بِإِلْمَائِهِ * * * وَزُرَّاقًا كُلَّ مَعَابِرِهِ

لَا يُصِغَفُ

قَالَ الْفَلَّاحُ:

يَكْبِي الرَّجَالُ عَلَى الْحَيَاةِ وَقَدْ * * * أَلْفَى دُمُوعِي شَمُوعِي

إِلَى الْأَجَلِ

أَبُو بَرزِينَةَ قَالَ أَنَّ الدَّمْعَ يَفْشُرُ بِي * * * وَقَارِيئِي أَبَدًا يَسْفَعُ عَلَى وَجْهِ

Al-Kharātibī said that one of his companions recited for him the verses of [the poet] Mansūr b. Ismā'īl who recited:

"When people praise life, praise death, for it has one thousand hidden virtues.

Among them is security from meeting Him by meeting with Him, and separation from the unjust."

Al-Kharātibī recited:

"Some men weep for life but I have shed numerous tears longing for death,

I pray that I die before the vicissitudes of time change me [to a worse state], and because of it, I am constantly fearful."

الْمَوْتُ ابْتِعَالٌ مِنْ دَارٍ ضَيِّقَةٍ إِلَى دَارٍ وَاسِعَةٍ

DEATH IS A TRANSITION
FROM A CONSTRICTIVE WORLD
TO AN EXPANSIVE WORLD

قَالَ الْفَلَّاحُ:

الْمَوْتُ لَيْسَ بِدَمٍ مَخْفِي، وَلَا قَاءٍ صَرِيفٍ، وَإِنَّمَا مَوْزِ انْفِطَاحٍ تَمُوتُ الرُّوحُ بِالنَّدَى
وَمَعَارِثَةٍ وَحِيلَةٍ تَلْبَسُهَا، وَتَبْدُلُ حَالَهُ، وَابْتِعَالٌ مِنْ دَارِ إِلَى دَارٍ.

The scholars have said:

"Death is not [a transition to] pure nothingness and neither is it sheer extinction. Rather, it is merely the severance of the soul's connection to the soul from the body, the soul no longer inhabiting it, a change of states, and a transfer from one abode to another."

عَنْ بِلَالِ بْنِ سَعْدٍ أَنَّهُ قَالَ:

إِنَّمَا أَنْتُمْ مَخْلُوقُوا لِلْقَاءِ، وَإِنَّمَا جَلِيَّتِكُمْ لِلْمَخْلُودِ وَالْأَكِيدِ، وَكَيْفَ تَتَبَلَّغُونَ مِنْ دَارِ إِلَى دَارٍ.

²⁷ Bilāl b. Sa'd said:

"You were not created for extinction. Rather, you were created for eternally and everlastingness. However, you will be made to transition from one realm to another."

²⁶ Al-Kharātibī's al-Chasā'id.

وقال ابن القاسم:

يشس أربعة ذروب كل دار أعظم من أبي قلبها.

الأول بطن الأم: وذلك محل الضيق والحضر والنعم والظلمات الثلاث.

والثاني: هي الدار التي أنشأها وألفها واكتسبت فيها الشر والخير.

والثالث: هي دار البرزخ، وهو أوسع من هذه الدار وأعظم، ويستب هذه الدار

إيها كيفية الظن إلى عليه.

والرابع: هي دار القرار الجنة أو النار، ولما في كل دار من هذه الدور حكم،

وشأن غير شأن الأخرى. انتهى

28. Ibn al-Qāsim said:

"Every soul occupies four abodes; each abode is superior and greater than the one preceding it.

The first is the womb of the mother; that is the abode of constriction, restriction, worries, and three layers of darkness.

The second is the life of this world, which is the abode you have created here; you have become accustomed to, and where you earn sins and good deeds.

The third abode is the life in the grave (*barzakh*). It is more expansive and greater than this abode, and the relationship of this abode to the previous abode is like the relationship between the womb to this world.

The fourth is the final abode; either Paradise or Hellfire. And each of these four abodes possess [physical and metaphysical] laws, systems, and environments that differ from the other."

ومن ترابيل سليمان بن عامر الجباري مؤمراً:

إن مثل المؤمن في الدنيا كمثل الجنين في بطن أمه. إذا خرج من بطنها، بقي

على تحريمه، حتى إذا رأى الضوء، ورضع، أم يجب أن يرجع إلى مكانه. وكذلك

المؤمن يخرج من الموت، فإذا مضى إلى ربه، أم يجب أن يرجع إلى الدنيا كما أم يجب

حين أن يرجع إلى بطن أمه.

Sulaym b. Amir al-Hubā'ī reported in his *muṣnaf* with a connected chain to the Prophet ﷺ:

"The parable of a believer in the world is like a baby in the womb of its mother. When it comes out of its mother's womb, it cries upon its exit, until it sees the light and is suckled. Then it no longer wants to return to its former place. Likewise, the believer is frightened and apprehensive of death. But, when he finally goes to his Lord, he will no longer desire to return to the world, the same way a baby does not want to return to the womb of its mother."²⁷

أيضاً من ترابيل عمرو بن دينار:

أَنَّ رجلاً مات وَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: أَمِيعٌ هَذَا مِنْ جَلَا مِنْ الدُّنْيَا، فَإِنَّ قَدْ رَضِيَ فَلَا يَبْرَأُ: أَنْ يَرْجِعَ إِلَى الدُّنْيَا كَمَا لَا يَبْرَأُ أَحَدُكُمْ أَنْ يَرْجِعَ إِلَى بَطْنِ أُمِّهِ.

29. Amr b. Dīnār also reported in *muṣnaf* form from the Prophet ﷺ that once a man died and the Messenger of Allah ﷺ said: "This man has departed from the world. So if he is among those that pleased [His Lord], he will not wish to return to the world the same way none of you would like to return to the womb of his mother."²⁸

عَنْ أَنَسٍ قَالَ:

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مَا شَبِهَتْ خُرُوجَ ابْنِ آدَمَ مِنَ الدُّنْيَا إِلَّا كَمَثَلِ خُرُوجِ الصَّبِيِّ مِنْ بَطْنِ أُمِّهِ مِنْ ذَلِكَ النِّعَمِ وَالطَّلْعَةِ إِلَى رَوْحِ الدُّنْيَا.

30. Anas said:

"The Messenger of Allah ﷺ said: 'Nothing resembles the moment when the son of Adam leaves this world like when a baby exits from the womb of his mother—that worships and dare place—into the relaxation of the world.'"²⁹

27. Al-Sayfī mentioned that Ibn Abi Duwayr recorded it but he did not state in which of his books.

28. Ibid.

29. Al-Sayfī mentioned that al-Fakīm al-Tirmidhī recorded it in *Nawadir al-usul*.

رضي عبادة بن الصامت قال:

قال رسول الله صل الله عليه وسلم: ما حل الأرض من نفس تموت ولما حلت
الله عز وجل لحب أن توزج إنكم ولما تميت الدنيا ولما فيها.

31. 'Ubadah b. al-Samit ؓ said:

"The Messenger of Allah ﷺ said: 'There is no soul on the face of the earth that dies that would love to return to you all [in this world] because it has something infinitely better with Allah; even if it were given the finest things of this world and everything in it.'"³⁰

ما يلقاه المؤمن عند قبض روحه من الآرامه

THE HONOUR A BELIEVER RECEIVES WHEN HIS SOUL IS TAKEN

عن البراء بن عازب رضي الله عنه:

أن النبي صل الله عليه وسلم قال: إن العبد المؤمن، إذا كان في الفطام من الدنيا
وأقال على الأخرى، تزأ إليه ملائكة من السماء يرض الرجوم، كأن رجومهم
الشفس. منهم أفتان الجنة، وخرط من خرط الجنة حتى يجلبوا به
مد العصر. ثم يحيء ملك الموت يجلس عند رأسه فيقول: أيتها النفس الطيبة،
أخرجي إلى مقبرة من الله ورضوان. فتخرج تسبل كما تسبل القردة من السماء،
وإن كشم تزأ عن ذلك فيخرجونها فإذا أخرجوها لم يدعروها في يده مودة عين،
فيعملون بها في تلك الأفتان والخرط ويخرج منها كأطيب نعمة منك على ربه
الأرض، فيصعدون بها فلا يدورن على ملا من الأفتة إلا قالوا: ما هذه الروح
الطيبة فيمزلون. فلأئ من فلأئ، بأحسن أسمايه التي كانوا يسمونها بها في الدنيا
حتى يتنوها به إلى السماء التي تليها حتى يتنوها إلى السماء السابعة. فيقول الله
تعالى: أكتبوا كتابه في عليين وأعدوه إلى الأرض. فيناد روحه في جسده فأليه
ملاكان فيجلسان فيقولان له من ربك وما بينك فيقول: الله ربى، والإسلام

30. Al-Nasā'i recorded it (6/15) in the chapter 'What is hoped for in the path of Allah (azza wa jalla).'

يَقُولُ: لَيْسَ مِنْكُمْ وَبِكُمْ؟ يَقُولُ: هُوَ رَسُولُ اللَّهِ يَقُولُ: لَيْسَ مِنْكُمْ وَبِكُمْ؟ يَقُولُ: وَأَنْتَ بِهِ وَصَلْتَهُ. وَيَأْتِي عِنْدَ مِنَ السَّمَاءِ أَنْ: صَدَقَ عِبْدِي، فَأَنْزَلْنَاكَ مِنْ الْجَنَّةِ، وَالْأَيْمُورُ مِنَ الْجَنَّةِ، وَالْخَيْرُ أَكْثَرُ إِلَى الْجَنَّةِ. فَكُنَيْهِ مِنْ رِيحِهَا وَطِيْبَهَا وَرَفِئْتِهَا فِي قَبْرِهِ مَدَّ بِعِزِّهِ، وَبَأْتِيهِ رَجُلٌ حَسَنَ الثَّيَابِ طَيِّبَ الرَّايِحَةِ يَقُولُ لَكَ: أَيْبَسَ بِأَيْدِي بَيْتُكَ. هَذَا يُؤْتِيكَ اللَّهُ كُنْتَ تُرْعَفُ، يَقُولُ لَكَ: مِنْ آتَتْ قَوْلِيكَ نَحِيْمٌ بِأَنْفِزِهِ؟ يَقُولُ: أَنَا عَصَاكَ الصَّالِحِ. يَقُولُ: رَبِّ آتِمِ السَّاعَةَ، رَبِّ آتِمِ السَّاعَةَ، حَتَّى آرِضِحَ إِلَى أَهْلِ وَتَالِي

32. Barā' b. Azīb رضي الله عنه relates that the Prophet ﷺ said:

"When the believing servant is leaving the world and is heading towards the hereafter, angels will descend upon him from the heavens with white faces as if their faces are [as bright as] the sun. With them are shrouds from the shrouds of Paradise, and perfume from the perfume of Paradise, and they sit within eyesight. Then the Angel of Death comes and sits near his head and says: 'O peaceful soul! Come out to the forgiveness of Allah and His pleasure.' So it comes pouring out the way liquid flows out of a vessel, even if your eyes see otherwise. Then, the Angel of Death takes the soul. So when he has taken it out, it only remains in his hand for the blink of an eye before he places it in those heavenly shrouds and perfume. Then a fragrant smell begins to emit from it that is like the most fragrant breeze of musk on the face of the earth. The angels take it upwards and do not pass by a gathering of angels except they query: 'Who is that pure soul?' So they reply: 'So-and-so, the son of so-and-so,' using the best names he was known by until he reaches the seven heavens. Then Allah Most High will say: 'Register his name in the Heavenly Register (*Illiyim*) and return him to the earth.' So they will return his soul to his body and two angels will come to him and make him sit up and ask him: 'Who is your Lord?' 'What is your religion?' He will reply: 'Allah is my Lord and Islam is my religion.' The angels will ask him: 'Who is this man that was sent to you and among you?' He will reply: 'He is the Messenger of Allah ﷺ.' They will ask him: 'What is your knowledge?' He will reply: 'I read the Book of Allah Most High and believed in Him and was true to Him.' Then a caller will call out from the heavens saying: 'My servant spoke the truth So spread out for him the spread of Paradise and clothe him in the raiment

of Paradise and open for him a door to Paradise.' So some of the fragrance of Paradise and its perfume will come to him, and his grave will open as far as the eye can see. Then a man with beautiful clothes and a sweet fragrance will come to him and say: 'Glad-tidings of that which will please you. This is the day that you were promised.' The man [in the grave] will ask: 'Who are you?' Your face is bringing me great good.' The man will say: 'I am your good deeds.' The occupant of the grave will say: 'Lord, start the Judgment, start the Judgment, so I can reunite with my family and my [real] wealth [in Paradise].'"

وَأَخْرَجَ ابْنَ أَبِي الدُّنْيَا رَضِيَ اللَّهُ عَنْهُ مَرْمُوعًا:

إِنَّ الدُّنْيَا، إِذَا أَخْفَضَ وَرَأَى مَا أَعَدَّ اللَّهُ لَهُ، جَعَلَ يَتَمَوَّجُ تَمَوَّجًا مِنَ الْمُرْوَسِ عَلَى أَنْ تَخْرُجَ. فَمَهْلَاكَ أَحَبَّ لِقَاءِ اللَّهِ وَأَحَبَّ اللَّهُ لِقَائِهِ. وَإِنَّ الْكَافِرَ، إِذَا أَخْفَضَ وَرَأَى مَا أَعَدَّ لَهُ، جَعَلَ يَجْلِعُ نَفْسَهُ كَرَامِيَةً أَنْ تَخْرُجَ، فَمَهْلَاكَ كَرَمَةً لِلَّهِ، وَكَرَمَهُ اللَّهُ لِقَائِهِ.

33. Ibn Abī al-Dunyā رضي الله عنه reports in *maʿrif* form:

"When the believer is about to die and he sees what Allah has prepared for him, he will try to induce his soul to exit his body [lit. vomit his soul] out of enthusiasm to leave the world. It is at this point in time that he loves to meet Allah and Allah loves to meet him. And when a disbeliever is about to die and he sees what Allah has prepared for him, he tries to swallow his soul [to stop it from leaving his body] because he hates to leave this world. It is at this point he dislikes to meet Allah and Allah does not like to meet him."

عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ، عَنْ أَبِيهِ، عَنْ ابْنِ الْخَزَرَجِيِّ، عَنْ أَبِيهِ قَالَ:
سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ وَيُنْفِرُ إِلَى مَلَائِكَةِ الْمَوْتِ عِنْدَ رَأْسِ رَجُلٍ مِنَ الْأَنْصَارِ، فَقَالَ: يَا مَلَائِكَةَ الْمَوْتِ، اذْفُقْ بِصَاحِبِي قَبْلَةَ مُؤْمِنٍ. فَقَالَ مَلَائِكَةُ الْمَوْتِ: طَبَّ نَفْسًا وَرَوَّعَتْكَ وَأَعْلَمَ أَنَّ كُلَّ مُؤْمِنٍ رَقِيقٌ.

31. This is a portion of a longer hadith of al-Barā'. Imam Ahmad narrated it in his *Musnad* (4/287). Abu Dawūd in his *Sunan* (2/540), al-Hākim in his *Mustadrak* (1/37) and he said it is authentic according to the criterion of *Shaykhahaym* (al-Bukhārī and Muslim).

34. Ja'far b. Muhammad رضي الله عنه reports from his father, from Ibn al-Khazraqi that his father said:

"I heard the Messenger of Allah صلى الله عليه وسلم saying while he looked at the Angel of Death who was near the head of a man from the *Anṣār*: 'O Angel of Death, be gentle with my companion because surely he is a believer.' The Angel of Death replied: 'Be at peace and relax, and know that with every believer, I am gentle.'"³²

وَعَنْ كَتِيبٍ:

أَنَّ إِبرَاهِيمَ عَلَيْهِ السَّلَامُ قَالَ لَكَ الْمَوْتُ: أَرَيْتَ الصُّورَةَ الَّتِي تَقْبِضُ بِهَا الرُّؤْيَى. فَأَرَاهُ تَمَلَّكَ الْمَوْتُ مِنَ الثُّورِ وَالْبُهَاءِ وَالخَيْلِ، فَقَالَ: لَوْ أَمَرْتُ الرُّؤْيَى عِنْدَ مَوْتِهِ مِنْ نَوْءِ الْعَيْنِ وَالْكِرَامَةِ إِلَّا ضُرَّتْكَ عَيْنِي، لَأَكَانَتْ كَخَيْبِهِ.

35. Ka'b رضي الله عنه said:

"Prophet Ibrahim عليه السلام said to the Angel of Death: 'Show me the appearance that you adopt to take the soul of the believer.' So the Angel of Death showed him merely some of that light (*nūr*), splendour (*bahā*) and beauty. Ibrahim عليه السلام continued saying: 'Had the believer not seen anything else at the time of his death that would give him peace of mind and dignity except this appearance of yours, it would satisfy him.'"³³

عَنِ الصَّمْعَاكِ قَالَ:

إِذَا لَبِثَ رُوحُ الْعَبْدِ الرُّؤْيَى، فُجِرَ بِهِ إِلَى السَّمَاءِ بِجَنَابِلِ مَنَةِ الرُّؤْيَى. ثُمَّ مَرَجَ بِهِ إِلَى الثَّانِيَةِ، ثُمَّ إِلَى الثَّلَاثَةِ، ثُمَّ إِلَى الرَّابِعَةِ، ثُمَّ إِلَى الْخَامِسَةِ، ثُمَّ إِلَى السَّادِسَةِ، ثُمَّ إِلَى السَّابِعَةِ حَتَّى يَبْتَهَرُوا بِهِ إِلَى سِدْرَةِ التَّقْوى. بِحُورٍ لَوْ رَجَا عَبْدُكَ فَلَاكِي، وَهُوَ أَعْلَمُ بِهِ. فَأَلْبَسَهُ صَدَقَ عَتَمَتِمْ بِأَمَانِيهِ مِنَ الْعَذَابِ، فَأَلَدَّكَ قَوْلُهُ تَعَالَى: كَلَّا إِنَّ الْأَبْرَارَ لَنُؤْتِيهِمْ، وَمَا أَزْرَأُكَ مَا جَلِيحُونَ كِتَابَ مَوْثِقَتِهِمْ بِسَهْنَةِ الرُّؤْيَى.

32. Al-Suyūṭī said that al-Tabarānī recorded it, and both Abu Nu'aym, and Ibn Munnabih have done likewise in *al-Ma rifāh*.

33. Al-Suyūṭī mentions that Ibn Abi Duwayr recorded it in *Dhīlīr al-mawr*.

36. Al-Dahabī رحمته الله said:

"When the soul of a believing servant is seized, it is taken up to the heavens, and the angels brought-nigh accompany him. Then it is taken to the second heaven, then the third, then the fourth, the fifth, the sixth, then the seventh, until it reaches the Furthest Love Tree (*Sidrat al-Munadhā*) and they say, 'Our Lord, here is Your servant so-and-so,' while Allah knows all about him. Then a sealed document will come to him guaranteeing his safety from the punishment, which is Allah Most High's word: (Nay! Most assuredly the record of the righteous shall be in the Register of Heaven (Illyyin). And what will make you know what Illyyin is? It is an inscribed book. Those who are drawn near (to Allah) shall witness it.)"³⁴

وَعَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ:

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِذَا كَانَ فِي إِعْجَالٍ مِنَ الْأَجْرِ وَإِفْتَارٍ مِنَ الدُّنْيَا، تَرَى مَلَائِكَةً مِنَ السَّمَاءِ كَاتِبِينَ وَجُوهَهُمْ الشَّمْسُ وَيَخْتَلِفُ مِنَ الْجَنَّةِ، يَخْتَلِفُونَ حَيْثُ يَنْظُرُونَ إِلَيْهِمْ. فَإِذَا خَرَجْتَ رَوْضًا، صَلَّى عَلَيْهِ كُلُّ مَلَكٍ فِي السَّمَاءِ وَالْأَرْضِ.

37. Abu Sa'īd al-Khudrī رضي الله عنه said:

"The Messenger of Allah صلى الله عليه وسلم said: 'When a believer eagerly anticipates the hereafter and inclines away from the world, angels with faces as radiant as the sun descend from the heavens with shrouds and fine fragrance from Paradise, and sit nearby him where he can see them. And when the believer's soul leaves his body, every angel in the heavens and earth prays upon him.'"³⁵

وَعَنْ أَبِي هُرَيْرَةَ:

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: إِنْ الرُّؤْيَى، إِذَا لَبِثَ، آتَتْهُ مَلَائِكَةُ الرَّبِّ يُخْبِرُونَهُ بِمَنَاسِكِهِ، فَتَخْرُجُ كَالطَّيْبِ وَأَطْيَبُ مِنْ رِيحِ الْمَسْكِ، حَتَّى آتِيَ بِأَوَّلِ بَعْضِهِمْ بِعَقْلٍ يَفْضَأُ.

34. Al-Suyūṭī said: 'Abd al-Rahmān al-Arṣanī recorded it in *Kitāb al-ikhlāq*.

35. Saḥīh al-Munāẓifīn 18-21

36. Al-Suyūṭī said: 'Abu Nu'aym and Ibn Munnabih recorded it.'

بِحُزْنِهِ يَا أَحْسَنَ الْأَسْمَاءِ لَهُ، حَتَّى يَأْتُوا بِهِ بِتَابِ السَّمَاءِ يَخْفَرُونَ: مَا هَذِهِ الرِّيحُ جَاءَتْ مِنَ الْأَرْضِ؟ وَكُلَّمَا أَتَوْنَا سَاءَةً قَالُوا مَطْلُ ذَلِكَ حَتَّى يَأْتُوا بِهِ أَرْوَاحُ رِيحِيْن. لَقَدْ كَانَ رِيْحُ الرِّيحِ مِنْ أَحْسَنِهِمْ عِنْدَ لِقَائِهِ، وَلَا تَدْرِي عَلَى أَحَدٍ كَيْفَ عَلَيْهِمْ. يَسْأَلُونَ: مَا قَعْلُ فَلَانٍ مِنْ فَلَانٍ؟ يَخْفَرُونَ: ذِكْرُهُ حَتَّى يَسْتَرِيحَ قَوْلُهُ رِيْحِيْن فِي عَمِّ اللَّيْلِ.

38. Abu Hurayra ؓ said:

"That the Prophet ﷺ said: 'When a believer's soul is taken, the Angels of Mercy come to him with white silk, and his soul exits effusing a perfume that is more fragrant than the most aromatic scent, and they will pass him along one to another. They will then pass him by the most beautiful names he had until they arrive with him to the door of the heavens. The angels there rejoice: "What is this beautiful fragrance that has come from the earth?" And every time they come to another level of heaven, the angels there say the same. This will continue until the soul comes upon the souls of the other believers. Their souls will not have any joy that is more joyous to them than meeting him. They will not rush to greet anyone the way they rush to greet him. They will ask him 'what happened to so-and-so?' Then others will say: "Leave him be until he takes rest. He just came from the worries of the world (dunya)."'"

الرِّيحُ الرِّيحُ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ تَعَالَى عَنْهُ:

عَنِ الرَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: إِذَا التَّمِيْتُ، إِذَا انْخَفَصَ، أَتَتْهُ اللَّائِيكَةُ بِحُرَيْرَةٍ يَبِيَسَاتِ، وَعَبِيْرٍ، وَرِيْحَانٍ، فَكَيْفَ رُوِيَهُ كَمَا تَسَلُّ السَّمُرَةُ مِنَ الصَّبِيْنِ. وَيُقَالُ: يَبِيَا النَّفْسَ الطَّيِّبَةَ، الْخُرُوجِيَّ رَاضِيَةً مُرِيدَةً، عَلَيْكَ إِلَى رِيْحِ اللَّهِ وَكَرَامَتِهِ. قَالُوا: وَرِيْحُ رُوِيَهُ، وَرِيْعَتْ عَلَى ذَلِكَ إِلَيْكَ وَالرِّيْحَانِ، وَطَرِيَتْ عَلَيْهِ الْخُرَيْرَةُ، وَكَيْفَ بِهِ إِلَى عَلِيْنِ.

39. Al-Barī ؓ recorded that Abū Hurayra ؓ said:

"The Prophet ﷺ said: 'When the time of death comes to the believer, angels approach him with silk scented with musk, ambergris, and a fragrant flower scent. His soul will [gently] come out like how a hair comes out of dough. It will be said to him: "O tranquil soul! Come out pleased and pleasing [to Allah]. Go to the tranquillity of Allah and His ennoblement.' When his soul exits, it will be placed in that musk and fragrant flower scent, and wrapped in that silk, and will be taken to the 'Illiyin (the Register of Heaven).'"

وَعَنِ ابْنِ عَبَّاسٍ فِي قَوْلِهِ تَعَالَى:

وَالسَّابِقَاتِ سَبَّحَاتِهِ قَالَ: أَرْوَاحُ الْمُؤْمِنِيْنَ، لَا عَرِيْثَ تَمْلِكُ التَّوْبَتَ قَالَ: الْخُرُوجِيَّ، إِخْرَاجُ النَّفْسِ الطَّيِّبَةِ، إِلَى رِيْحِ وَرِيْحَانٍ وَرِيْحٍ غَيْرِ ضَعِيْفَاتٍ، سَبَّحَتْ سَبَّحَ الْفَاعِلِيْنَ فِي الْمَاءِ تَوْرَحًا وَتَوْرَقًا إِلَى الْجَنَّةِ. وَقَالِ السَّابِقَاتِ سَبَّحًا وَيَقِيْنِي تَخْبِي إِلَى كَرَامَةِ اللَّهِ عَزَّ وَجَلَّ

40. Ibn 'Abbās ؓ said about Allah Most High's word:

"When the souls of (And I testify by those angels who glide as if swimming): "O peaceful soul, come out to repose and comfort, and to a Lord who is not angry," and it will swim out of the body like a diver in water out of pure joy and yearning for Paradise. And regarding the Quranic verse (The angels that press forward as in a race)" it indicates to the souls to 'go forth to the ennoblement of Allah, the Exalted and Sublime.'"

عَنِ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ قَالَ:

إِذَا تَوَرَّقَ اللَّهُ الْعَبْدَ، أَرْسَلَ اللَّهُ تَعَالَى تَمْلِكِيْنَ بِخُرُوقِهِ مِنَ الْجَنَّةِ، وَرِيْحَانٍ مِنَ الْجَنَّةِ، فَقَالَا: إِخْرَاجُ النَّفْسِ الطَّيِّبَةِ، الْخُرُوجِيَّ إِلَى رِيْحِ وَرِيْحَانٍ وَرِيْحٍ غَيْرِ ضَعِيْفَاتٍ، الْخُرُوجِيَّ كَيْفَ مَا قَدَّمْتُ. فَخُرُوجُ كَاتِبِيْنَ رَاضِيَةً مِنَ الْمَلِكِ وَجَدَّهَا أَحْسَنُهَا بِأَلْفِهِ، وَعَلَّ إِخْرَاجُ السَّمَاءِ مَلَائِكَةُ يَخْفَرُونَ: سَبَّحَاتِ اللَّهِ، لَقَدْ جَاءَتْهُ مِنَ الْأَرْضِ الْبَرِيْحُ رِيْحُ

38. Saheeh Muslim (287), [4/222 Kitab al-jannah].

39. Sunah al-Nāzi' at 3

40. Sunah al-Nāzi' at 79:4

41. Al-Suyūṭī said al-Jāmi recorded it in his Tafseer, on the authority of Ibn 'Abbās ؓ.

37. Al-Suyūṭī mentions this was recorded by Aljama' al-Nāzi'ī, Ibn Hibbān, al-Hakīm in his *Musnad*, and al-Bayhaqī in *al-Shu'ab*.

بِئْسَ مَا يَنْتَظِرُ الْيَتِيمَ وَالْيَتِيمَ الْيَقِينُ وَلَا تَأْتِيكَ إِلَّا سُلَّ عَلَيَّ، وَيَسْبِغُ حَتَّى يَنْزِي بِكَ
 فِي كَنْعَتِكَ الْأَلْبَنَى بَقِيَّةً. ثُمَّ يَقُولُونَ: رَاحَ مَا عِنْدَكَ فَلَا تَنْوِيئُهُ وَأَنْتَ أَعْلَمُ
 بِهِ. يَقُولُ: مَرُوءٌ بِالْمَجْرَدِ فَتَسْبِغُ الْقَسَمَةَ. ثُمَّ يَذْعُ بِكَأَيْلِ الْفَخَّالِ: اجْعَلْ هَذِهِ
 سَهْمًا مَعَ أَقْسِ الْمُرْسِينَ حَتَّى أَنْتَكَ عِنْدَهَا يَوْمَ الْيَقِينِ. فَكُوزٌ يَقْرَهُ وَتَسْبِغُ لَهُ
 لِي لَا تَسِينُ وَعَرَضَةٌ بِمِثْلِ ذَلِكَ تَسْبِغُ بِهِ الْكُرْبُ. وَإِنْ كَانَ مِنْهُ شَيْءٌ مِنْ الْقُرْآنِ
 يَرُوءُهُ، وَلَا جَمِيلَ لَهُ نَوْمٌ مِثْلَ الْقَسَمِ. ثُمَّ يَفْتَحُ لَهُ بَابَ إِلَى الْجَنَّةِ فَيَنْتَظِرُ إِلَى مَقْعِدِهِ
 فِي الْجَنَّةِ بِكَبْرَةٍ وَرَحْمَةٍ.

41. Ubaydullah b. 'Amr ؓ said:

"When Allah causes a servant to die, He sends two angels to him; one bearing a cloth from Paradise, and the other a fragrance from Paradise, and they say: 'O peaceful soul, come out to relaxation and sweet fragrance, and to a Lord who is not angry. Come out, because what you have sent forth is blessed.' Then, it will come out effusing the most fragrant smelling musk anyone has ever smelt with their nose. And on the sides of the heavens are angels that say: 'Glory be to Allah! Today, a pure soul has come to us from the earth.' He will not pass any gate of Paradise except it will open for him, nor any angel except it will pray for him. He will be taken around until he will come to his Kind Lord. Then, the angels will prostrate (*sajdah*) to Allah. Then they will say: 'Our Lord! This is Your servant so-and-so. We took his life while You know best about him.' Allah will say: 'Command him to prostrate' and his soul will prostrate. Then Angel Mikā'il ؑ will be summoned and it will be declared: 'Place this soul with the most precious of believers until I question you about him on the Day of Judgment.' So his grave is ordered to expand for him seventy" [units] horizontally and vertically, and silk is spread for him. If he had memorized anything from the Qur'ān, it will illuminate him. Otherwise, a brilliant light will be made for him as bright as the sun. Then a door of Paradise will open for him and he shall see his place in Paradise every morning and evening."

42. In Arabic, the number seventy is often used to indicate vastness. This corresponds to the way people say in English, "I sold you a million times."

43. Al-Suyūṭī said: 'Hanād b. al-Sarā recorded it in *Kitāb al-zuhūd*, and al-Ṭabarānī in *al-Kabīr*.'

وَمَنْ الْمَسِينُ قَالَ:
 إِذَا اخْتَفَرَ الْمُرْسِيُّ، حَقَرَهُ مُخْشِيَاتُكَ مَلِكٌ فَخَفِضُونَ رُوحَهُ، فَيَبْرَهْمُونَ إِلَى السَّمَاءِ
 اللَّيْلِ كَمَا تَقَالِمُ أَرْوَاحُ الْمُرْسِينَ النَّاصِبَةِ، فَيُرِيدُونَ أَنْ يَسْتَشْفِرُونَكَ. فَكُفِّرُوا الْأَرْوَاحَ
 إِذْ قَرَأَ بِهِ فَإِنَّهُ خَرَجَ مِنْ كَرْبٍ عَظِيمٍ. ثُمَّ يَسْتَشْفِرُونَكَ حَتَّى يَسْتَشْفِرَ الرَّجُلُ نَزْأَ
 أُخِيهِ وَمَنْ صَاحِبِهِ فَكُفِّرُوا. فَمَوْكَأَ عَهْدَاتٍ مِثَّةً.

42. Al-Ḥasan ؓ said:

"When the time of death approaches the believer, five hundred angels attend and take his soul. They take him to the lowest heaven where the souls of the believers who have already passed away meet him; they seek news from him. The angels will say: 'Go easy on him because he just came from a great distress.' Later on, they will seek news from him until a man will ask about his brother and his wife [who are still alive]. The newly-ar-rived soul will reply: 'They are as you left them.'"

وَمَنْ أَبِي مُوسَى الْأَشْعَرِيِّ قَالَ:

يَخْرُجُ نَفْسُ الْمُرْسِيِّ وَمَعَهُ أَطْيَبُ رِيحٍ مِنَ الْمَنِيِّ، فَتَسْبِغُ بِهَا الْأَرْوَاحَ الَّذِينَ يَحْتَفِرُونَ
 كَمَا تَقَالِمُ الْأَرْوَاحُ ذَوَاتِ السَّمَاءِ فَيَقُولُونَ: مَنْ هَذَا الَّذِي مَنَّكَمْ؟ فَيَقُولُونَ: لَقَدْ
 وَدَّكَرُونَكَ بِأَخْسَنِ عَقَلِهِ، فَيَقُولُونَ: حَيَّاكُمْ اللَّهُ وَحَيَّا مِنْ مَمَلِكُمْ، فَتَفْتَحُ لَهُ أَبْوَابُ
 السَّمَاءِ فَتَضَعُونَهُ مِنْ الثَّابِثِ الَّذِي كَانَ مِثَّةً عَقَلَهُ، فَكُفِّرُوا وَجْهَهُ، فَجَاءَ الرَّبُّ
 وَرَأَى وَجْهَهُ يُزَوِّجُهُ بِمِثْلِ الْقَسَمِ.

43. Abū Mūsā al-ʿAshʿarī ؓ said:

"The soul of the believer exits the body while it is more fragrant than musk. Then the angels who take his soul will ascend with it, and other angels in the heavens meet them and ask: 'Who is this with you?' They reply: 'so-and-so' and mention him by the best of his deeds. They say: 'May Allah give you life and those with you.' Then the gates of Paradise are opened for him."

44. Al-Suyūṭī mentioned that Saʿīd b. Mansūr recorded it in his *Sunan* and Ibn Abī Dunyā in *Dalāʾil al-maʿnā*.

They ascend with him through the same door that his deeds used to enter, and so his face will become illuminated. He will go to the Lord while his face is as bright as the sun."⁴⁵

بين الضحك في قوله تعالى: *وَأَنْقَلَبُ الْعَاقِبُ بِالْبَاقِي* قَالَ: النَّاسُ يَجْهَرُونَ بِدَيْتِهِ،

الْبَلَاءُ يَجْهَرُونَ رُوحَهُ.

44. Al-Dahhāk said that Allah's words *(and the leg will be bound to the other leg)* (Qiyamah 75:39) mean that while people prepare the body of the deceased, the angels prepare his soul."⁴⁶

وَمَنْ أَبِي مُرَيْتَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ:

أَفْضَلُ الْمُؤْمِنِ حَتَّى يَمْرِيَ مِنَ الْبَشَرِي. فَإِذَا أَفْضَى، نَادَى رَبِّسَ فِي الدَّارِ دَابَّةً

صَغِيرَةً وَلَا كَبِيرَةً إِلَّا وَهِيَ تَسْمَعُ صَوْتَهُ أَلِ الْأَعْلَانِ الْجَنِّ وَالْإِنْسِ: تَعْمَلُوا بِأَيْ يَلِي

رُحْمِ الرَّاحِمِينَ. فَإِذَا وَضِعَ عَلَى سَرِيرِهِ قَالَ: مَا أَبْعَثْنَا نَحْتَرَى. فَإِذَا أُنْجِلَ فِي كَيْدِهِ

أَيْدِ قَارِي مَقْدَمَهُ مِنَ الْجَنَّةِ وَمَا أَعَدَّ اللَّهُ لَهُ، وَبِئْسَ قَبْرُهُ مِنْ رُوحِ وَرَجَائِنِ وَمِسْكٍ

بِشْرٍ: يَا رَبِّ قَدْنِي. يَقَعَالُ: إِنَّ لَكَ إِخْوَةً وَأَخَوَاتٍ أَمْ يَلْحَقُوا. وَنَمَّ قَوْمِي الْعَفِينِ.

45. Abū Hurayra said:

"A believer will not die except that he will see glad-tidings. When his soul is being taken he will call out—and there is nothing in the world, neither a small creature nor a big one, except that it will hear his voice other than the two accountable beings; the jinn and mankind—he will call out saying, "Hasten me to the Most Merciful of those who show mercy." So when he is placed upon his bier he exclaims: "How slow are you people walking?" And when he is placed in the grave, he will sit up and see his place in Paradise (*Jannah*) and what Allah has prepared for him. Then his grave will be filled with tranquility and sweet-smelling fragrance and musk. He will say "O Lord, send me ahead [into the hereafter]." It will be said to him: "You have brothers and sisters that have not caught up to you; rest in peace."

45. Abu Dawūd and al-Tayāhī recorded it in al-Musnad, and Ibn Abi Shaybah in al-Muṣan-
nif (13/384), al-Bayhaqī in al-Shu'ab, and Abu Nu'aym in al-Hilya (1/262).

46. Tafsīr Ibn Kathīr (3/451)

47. Ibn Abi Shaybah in al-Muṣan-nif (13/348), and al-Hindī transmitted it in al-Kanz (8/70)

وَمَنْ ابْنُ جُرَيْجٍ قَالَ:

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِعَائِشَةَ رَضِيَ اللَّهُ عَنْهَا: إِذَا عَزِمَ الْمُؤْمِنُ الْمَلَأَ

قَلْبُهُ: تَرَوُجُكَ إِلَى الدُّنْيَا؟ فَجَبَلُ: إِلَى دَارِ الْعُصُومِ وَالْأَخْزَابِ؟ قَلْبَانِي إِلَى اللَّهِ تَعَالَى.

46. Ibn Jurayj said:

"The Messenger of Allah said to 'A'isha: 'When a believer sees the angels, they will ask him: 'Should we return you to the world?' He will remark: 'To the world of worries and sorrow? Send me forward to Allah's Most High.'"

وَمَنْ الْحَسَنِ بْنِ عَلِيٍّ رَضِيَ اللَّهُ تَعَالَى عَنْهَا قَالَ:

تَخْرُجُ رُوحُ الْمُؤْمِنِ فِي رَجَائِهِ، ثُمَّ تَرَأَى: وَأَقَامَ إِنْ كَانَ مِنَ الشُّعْبِيِّينَ قَرْنًا وَرَجَائِنًا

وَجَسَتْ نَجِيمًا،

47. Al-Hasan b. Ali said:

"The soul of the believer will be removed [from his body] effusing a perfumed fragrance." Then he recited: *(And if the deceased was of those brought near to Allah, then [for him is] comfort, perfumed fragrance, and a Garden of pleasure.)* (Waqa'ih 50:89)

وَمَنْ قَتَادَةَ رَضِيَ اللَّهُ تَعَالَى عَنْهُ فِي قَوْلِهِ تَعَالَى:

تَرُوحُ وَرَجَائِنُ وَالرُّوحُ وَالرَّجَائِنُ يَلْتَقِي بِنَاءٍ عِنْدَ الْمَوْتِ الْمُؤْمِنِ.

48. Qatadah commenting on the selfsame Quranic verse:

"...tranquility and perfumed fragrance..." said it means that: "Tranquility and perfumed fragrance meet the believer at the time of death."⁴⁹

وَمَنْ يَكْرِ بِنِ مُحَمَّدِ اللَّهِ قَالَ:

إِذَا أَمَرَ مَلَكُ الْمَوْتِ بِفَنِيصِ رُوحِ الْمُؤْمِنِ، أَتَى بِرَجَائِنِ مِنَ الْجَنَّةِ، فَيَقِيلُ لَهُ:

أَفْضَى رُوحَهُ فَيْهِ.

48. Al-Suyūfī said that Ibn Jarīr and Ibn Mundhir both recorded it in their Tafsīrs.

49. Tafsīr Ibn Kathīr (4/300), and Ibn Jarīr and Ibn Abi Hāsim recorded it.

61. Al-Hasan عليه السلام was asked about Allah Most High's words:

﴿O tranquil soul, return to your Lord, well-pleased and pleasing to Him﴾ (Fajr 8; 28) and he said: "When Allah intends to take the soul of His believing servant, He causes him to be at peace with Allah Most High, and Allah is also well pleased with him."⁶¹

وَالَّذِي يُبَيِّنُ فِي الْمَشِيخَةِ الْبِنْدَادِيَّةِ:

سَمِعْتُ أَبَا سَعِيدٍ وَالْحَسَنَ بْنَ عَلِيٍّ الرَّوَاعِيَّ يَقُولُ، سَمِعْتُ مُحَمَّدَ بْنَ الْحَسَنِ الرَّوَاعِيَّ يَقُولُ، سَمِعْتُ أَبَا سَعِيدٍ يَقُولُ: وَأَيْتُ فِي بَقِيصِ الْكَلْبِ أَنَّ اللَّهَ تَعَالَى يُظهِرُ عَلَى كَفِّ تِلْكَ النَّوْتِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ يَحْطُ مِنْ نُورٍ ثُمَّ يَأْتِيهِ أَنْ يَسْمَطَ كَفِّهِ بِالْعَارِفِ فِي وَرْتٍ وَقَاتِهِ قَوْرِيهِ تِلْكَ الْكَلْبِيَّةُ، إِذَا رَأَتْهَا رُوحُ الْعَارِفِ، طَارَتْ إِلَيْهِ فِي أَسْرَعِ مِنْ طَرَفَةِ الْحَبْنِ.

62. Al-Bayhaqi رحمته الله relates about the scholars of Baghdad that:

I heard Abu Sa'īd and al-Hasan b. 'Alī the preacher (*wa'iz*) saying: "I heard Muhammad b. al-Hasan the preacher saying, 'I heard my father saying: 'I saw in some of the Books of Allah Most High that Allah causes the words 'Bismillah al-Rahmān al-Rahīm' to be seen on the Angel of Death's palm written with light (*nūr*). Then He orders the Angel of Death to open his palm toward the Gnostic ('*Arif billāh*) at the time of his death to show him that writing. When the soul of the Pious Wise Man sees it, it flits towards it faster than the blink of an eye [out of love for the hereafter and meeting Allah].'"

وَعَنِ ابْنِ عَجَّاسٍ مَرْفُوعًا:

إِذَا أَمَرَ اللَّهُ تَعَالَى الْمَلَكَ الْمَوْتِ بِبَقِيصِ أَرْوَاحِ مَنِ اسْتَوْجِبَ النَّارَ مِنْ مُلَانِيهِ أُعْتِي قَالًا: يُزْفِقُهُ بِالْحَقِّ بَعْدَ انْقِطَاعِ كَلِمَاتِهَا وَعَلَى قَدَرٍ مَا يَعْمَلُونَ يُجَسِمُونَ فِي النَّارِ قَالًا لِيَسْتَعَانَهُ أَرْحَمُ الرَّاحِمِينَ.

63. Ibn 'Abbās عليه السلام said in a *marfū'* report:

"When Allah orders the Angel of Death to take the souls of those who warrant the Hellfire among the sinners of my *Ummah*," He says: "Give them glad-tidings that they will enter Paradise after spending a certain period of time in Hellfire. They will only be imprisoned in the Hellfire commensurate to the misdeeds that they performed, because Allah Most High is the Most Merciful of those who show mercy."⁶²

61. Al-Suyūṭī said in *Sharḥ al-Judayr*: 'Ibn Abī Ḥātim recorded it.'

62. Daylamī's *Muṣnad al-Judayr* and his son did not provide a chain of narration.

مَلَاقَةُ الْأَرْوَاحِ الَّتِي أَتَتْ
رُوحَهُ وَاجْتَمَعُوا عَنْهُ
رُوحَهُ وَاجْتَمَعُوا عَنْهُ

PAST-SOULS MEET THE DECEASED WHEN
HIS SOUL EXITS HIS BODY, GATHER AROUND
HIM AND ASK HIM QUESTIONS

عن أبي هريرة الأنصاري:

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: إِنَّ نَفْسَ الْمُؤْمِنِ إِذَا مُيِّتَتْ، تَلْقَاهَا
أَهْلُ الرَّحْمَةِ مِنْ عِبَادِ اللَّهِ تَعَالَى، كَمَا يَلْقَوْنَ النَّبِيرَ مِنْ أَهْلِ الدُّنْيَا، وَيَقُولُونَ:
اظْهَرُوا صَاحِبَكُمْ بِتَرْغِيبِ قَوْمِهِ كَمَا فِي كَرْبِ سَيِّدِهِ. ثُمَّ يَسْأَلُوهُ مَا قَعَلَ فَلَانِ،
وَمَا لَانِ تَرَوْنَهُ.

64. Abu Ayyūb al-Anṣārī said:

“The Messenger of Allah ﷺ said: ‘When the soul of the believer is seized, the merciful souls amongst the [deceased] servants of Allah Most High meet him just like someone with good news [happily] meets another from the people of the world. They say, ‘Give your friend some time to relax because he just came from a severe distress.’ Then they ask him: ‘What did so-and-so do, and did so-and-so get married?’”⁶³

63. *Majma' al-zawā'id* (2/327) in *Kitāb al-jannāt*. Al-Haythamī said: ‘Al-Ṭabarānī narrated it in *al-Kabīr* and *al-Awsat*. The chain of narration contains Maṣlamah b. ‘Alī who is weak. In *Aḥwāl al-qubūr* (31) it states: Ibn Rajab said: ‘Ibn Abī al-Dunayr recorded it as did the al-Muḥṭarak on the authority of Thawr b. Yazid, on the authority of Abu Raḥam, on the authority of Abu Ayyūb in *maṣwūf* form.’

وَعَنْ أَبِي هُرَيْرَةَ يَرْفَعُهُ:

إِنَّ الْمُرْسَلِ إِذَا تَوَلَّى بِهِ الْمَوْتُ وَتَعَابَى مَا يَتَعَابَى، يَرُدُّ لَوْ تَوَخَّجَتْ رُوحَهُ وَاللَّهُ لَجِو
لِقَاءَهُ. وَإِنَّ الْمُرْسَلِ تَفَضُّدَ رُوحَهُ إِلَى السَّمَاءِ فَكَلِمَةُ الْأَرْوَاحِ الْمُرْسَلِينَ يَسْتَمِعُونَ مِنْ
تَعَابُرِهِمْ مِنْ أَهْلِ الدُّنْيَا.

65. Abū Hurayra reported:

“When death comes to a believer and he sees what he sees, he loves for his soul to leave his body and Allah loves to meet him. The soul of the past-believers come to the believer ascends to the heavens and the souls of the past-believers knew in the world.”⁶⁴

وَعَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو قَالَ:

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِنَّ رُوحِي الْمُرْسَلِينَ يَلْتَقِيَانِ سِيرَةَ يَوْمٍ وَمَا
رَأَى أَحَدُهُمَا صَاحِبَهُ فَطُ.

66. ‘Abūllah b. ‘Amr said:

“The Messenger of Allah ﷺ said: ‘The souls of two [deceased] believers will meet each other from the distance of a day’s travel, even though they will have never own seen each other before.’”⁶⁵

وَعَنْ ابْنِ لَبِيَّةٍ قَالَ:

لَأَمَّا مَا يَسْأَلُ بَيْنَ الْبَرَاءِ بَيْنَ مَعْمُورٍ، وَجَدَتْ عَلَيْهِ أُمَّهُ وَجَدًا شَدِيدًا، فَقَالَتْ: يَا رَسُولَ
اللَّهِ، لَا يَزَالُ الْغَالِبُ حَيْلِكَ مِنْ بَنِي سَلَمَةَ، فَهَلْ تَعَارَفَ الْوَرَقِيُّ قَارِئُكَ إِلَى بَشِيرِ السَّلَامِ
قَالَ: نَعَمْ وَالَّذِي نَفْسِي بِيَدِهِ، إِنْهُمْ لَيَتَعَارَفُونَ كَمَا يَتَعَارَفُ الطَّيْرُ فِي رُؤُوسِ الشَّجَرِ.
وَكَأَنَّ لَا حَيْلِكَ حَالِكَ مِنْ بَنِي سَلَمَةَ إِلَّا جَاهَةٌ أَمْ بَشِيرِ فَقَالَتْ: يَا فَلَانَ عَلَيْكَ
السَّلَامُ. فَيقُولُ وَعَلَيْكَ. فَيقُولُ: ائْتُوا عَلَى بَشِيرِ السَّلَامِ.

64. Al-Suyūṭī said: ‘al-Bazzār recorded with an authentic chain of narration.’

65. The hadith is in *al-Jannāt al-sagħīr* (2274), and he was impugned with weakness. Al-Munāẓī said: ‘Ahmad also narrates this report.’

67. Ibn Labbah رضي الله عنه said:

"When Bishar b. al-Barā' b. Ma'nūr رضي الله عنه died, his mother cried uncontrollably. She asked: 'O Messenger of Allah صلى الله عليه وسلم, death does not stop seizing members from the Banu Salamah family. So do the deceased reconvene and reacquaint with each other [after death] so that we can send Bishar our greetings (*salams*)?' He رضي الله عنه said: 'Yes, I swear by the One who controls my soul, they certainly *reacquaint with one another just as birds acquaint with one another in flocks*."⁶⁶

Thereafter, death would not approach anyone in the clan of Banu Salamah except that Bishar's mother would come [to their deathbed] and say: 'O so-and-so, may peace be upon you,' and the one dying would say: 'And upon you too.' She would say: 'Convey my greetings (*salams*) to Bishar."⁶⁷

وَعَنْ سَعِيدِ بْنِ جُبَيْرٍ قَالَ:

إِذَا مَاتَ الْيَتِيمُ، اسْتَطْبَعَهُ وَوَلَدَهُ كَمَا يَسْتَبْعِلُ الْقَائِمُ.

68. Sa'īd b. Jubayr رضي الله عنه said:

"When someone dies, his child [who died prior to him] will receive him and welcome him [after his death in the *barzakh*] the same way someone who has been absent for a long time [is received by his loved ones]."⁶⁸

وَعَنْ ثَابِتِ الْجَلَابِيِّ قَالَ:

لَمَّا أَنَّ الْيَتِيمَ إِذَا مَاتَ، اخْتَرَمَهُ أَهْلُهُ وَأَقَارِبُهُ الَّذِينَ تَقَدَّمُوا مِنْ التَّوْبَى، فَلَهُمْ أَوْخُ بِهِ وَكَمُ الْوَأَخِ يَتِيمٍ مِنَ الْمَسَاكِينِ إِذَا قَدَّمَ إِلَى أَهْلِهِ.

69. Thābit al-Banānī رضي الله عنه said:

"It has reached us that when a person dies, his family and relatives who died before him comfort him [in the *barzakh*]. They are overjoyed to meet him, and he is happier to meet them than a traveller when he returns to his family."⁶⁹

66. Al-Suyūṭī said: 'Ibn Abi Dunya recorded it in *Dhikr al-mawt*.' And it was recorded by Ibn al-Qayyim in al-Ruh (24).

67. Al-Suyūṭī said: 'Ibn Abi Dunya recorded it in *Dhikr al-mawt*.' See *Sharh al-jāhid* (9).

68. Al-Suyūṭī said: 'Ibn Abi Dunya recorded it in *Dhikr al-mawt*.' And Ibn Rajab also recorded it in *Ahwal al-ghibār* (33). Thābit al-Banānī is among the leaders of the Followers (*ṭabi'in*) in knowledge, worship, and asceticism.

مَرَّةً الْيَتِيمَ إِلَى نَفْسِهِ وَيُجَبِّدُهُ

THE DECEASED RECOGNIZES
THOSE WHO WASH HIM
AND PREPARE HIS BODY

عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ:

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: إِذَا الْيَتِيمَ يَمُوتُ مِنْ نَفْسِهِ وَيَجْبَدُهُ، وَنَزَّ بِكَفِّهِ وَيُدْأَبُهُ فِي حَفْرَتِهِ.

70. Abu Sa'īd al-Khudhrī رضي الله عنه relates that:

That the Prophet صلى الله عليه وسلم said: "The deceased is certainly aware of those that wash him, shroud him, carry his bier, and lower him into his grave."⁷⁰

وَعَنْ عُمَرَ بْنِ دِينَارٍ قَالَ:

مَا مِنْ يَتِيمٍ يَمُوتُ إِلَّا وَرُوحُهُ فِي يَدِ مَلَائِكَةٍ، يَنْظُرُ إِلَى جَسَدِهِ كَيْفَ يَنْسَلُ وَيَكْفَى بِكَفِّهِ، وَكَيْفَ يَنْسَى بِهِ، وَيَقَالُ لَهُ وَهُوَ عَلَى سَرِيرِهِ: اِسْمِعْ كَلِمَةَ النَّاسِ عَلَيْكَ.

71. 'Umar b. Dīnār رضي الله عنه said:

"No one passes away except that his soul is in the hands of an angel who looks after his body and takes responsibility as to how he is being washed,

69. The hadith is in *al-jāmi' al-saghir* (2134) and it has been scrutinized for weakness. Ahmad and Ibn Jarīr mentioned it in his *Tahdhīb*. Al-Ṭabarānī in al-Awsaq, and Ibn Abi Dunya and Ibn Mandhūj. Al-Munāwī said: 'The chain of narration contains Ismā'īl b. 'Amr and al-'Ijlī, and al-Dīhābī related it in *al-Du'ā' al-jāmi'*. It is also related in Ahmad's *Musnad* (3/3).

how he is shrouded, how people carry him, and says to him while he is on his bier: 'Listen to the praises of people for you.'⁷⁰

عن سليمان قال:

إِنَّ الْبَيْتَ لَتَعْرِفُ كُلَّ نَفْسٍ حَتَّىٰ إِتْبَاعُهُ فَايَسُّهُ بِاللَّهِ أَلَّا حَقَّقْتَ عَلَّ غَسْبِي.
قَالَ: وَيَقَالُ لَهُ وَهُوَ عَلَىٰ سَرِيرِهِ: اسْمِعْ كِتَابَ النَّاسِ عَلَيْكَ.

72. Sufyān ؓ said:

"A deceased is completely aware of everything [happening around him] to the extent that he even implores the washer by the name of Allah to 'wash me gently.'"⁷¹ Sufyān added: "It is said to him while he is on the table upon which they wash him: 'Listen to the praises of people for you.'⁷²

وَمَنْ يَكْرِ الْأَرْضَ قَالَ:

عَلِمْتُ أَنَّ الْبَيْتَ يَسْتَجِيبُ بِتَفْجِيقِهِ إِلَى الْقَابِرِ.

73. Bakr al-Muzani ؓ said:

"It has been said that the deceased rejoices when he is hastened to the cemetery."⁷³

وَمَنْ أُوتِيَ قَالَ:

يُنَادِي: مَنْ كَرَّمَهُ الْبَيْتَ عَلَّ أُمَّهُ تَفْجِيقُهُ إِلَى خُفْرِهِ.

74. Ayyūb ؓ said:

It is said: 'One of the ways that the surviving family shows respect to the deceased is to hasten him to his burial plot.'⁷⁴

70. Abu Nu'aym in *al-Hilya* under the entry on 'Umar b. Dīnār (3/347), and Ibn Rajab in *Ahwal al-qubūr* (118).

71. Al-Šuyūṭī said: 'Ibn Abi Dunyā in *Dhikr al-mawt* and Ibn Rajab in *Ahwal al-qubūr* (117).

72. Al-Šuyūṭī said: 'Ibn Abi Dunyā in *Dhikr al-mawt*. See *Sharḥ al-sūdir* (96), and Ibn Rajab mentioned it in *Ahwal al-qubūr* (118).

73. *Ibid*

بَكَاءِ السَّمَاءِ وَالْأَرْضِ عَلَى الْبَيْتِ

THE HEAVENS AND THE EARTH
WEEP OVER THE DECEASED

عَنْ أَنَسٍ:

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: مَا مِنْ إِنْسَانٍ إِلَّا لَهُ بَابَانِ فِي السَّمَاءِ، يَبِي
يَضَعُهُ مِنْهُ عَمَلُهُ، وَبَابٌ يَتْرُقُ مِنْهُ رِزْقُهُ. فَإِذَا مَاتَ الْعَبْدُ بَكَى عَلَيْهِ.

75. Anas ؓ relates:

That the Prophet ؓ said: "There is no human being [i.e. Muslim] except that he has two gates in the heavens; one gate unto which his deeds ascend and another from which his provisions descend. So when the servant dies, both gates cry over him."⁷⁵

وَمَنْ عَلِيَ بْنِ أَبِي طَالِبٍ قَالَ:

إِنَّ الْمَوْتِمَ إِذَا مَاتَ، بَكَى عَلَيْهِ مِنْ مَضَلَّةٍ فِي الْأَرْضِ وَتَضَعُهُ عَلَيْهِ فِي السَّمَاءِ.

76. Abi b. Abi Talib ؓ said:

"When the believer dies, the place on the earth where he prayed begins to cry over him, as well as the place where his deeds would ascend into the heavens."⁷⁶

75. Al-Suyūṭī said in *Sharḥ al-sūdir*: 'Al-Tirmidhī, Abu Ya'la, and Ibn Abi Dunyā recorded it.'⁷⁵ Ibn Abi Dunyā recorded it in *Dhikr al-mawt*, al-Bayhaqī in *al-Shi'ar*, and Ibn Abi Hātim.

HEALING AFTER LOSS : CONSOLING THE BEREAVED

وَيُنِىءُ عَلَيْهِ الْمُرْتَضَىٰ قَالَ:

مَا مِنْ عَبْدٍ يَسْجُدُ لِلَّهِ سَجْدَةً فِي بَقْعَةٍ مِنَ الْأَرْضِ إِلَّا شَهِدَتْ لَهُ يَوْمَ الْقِيَامَةِ
وَيَكْتُبُ عَلَيْهِ يَوْمَ يُحْمَرُ.

77. 'Atā' al-Khurasānī رضي الله عنه said:

"There is no Muslim who prostrates (*sajdah*) to Allah on any portion of the land except that it will undoubtedly bear witness for him on the Day of Judgment and will cry for him the day he dies."⁷⁶

وَيُنِىءُ ابْنُ عُمَرَ:

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ دَرَأْتُ التُّرْبَ إِذَا مَاتَ، فَجَعَلْتُ الْقَابِرَ يَمُوتُ.
لَيْسَ مِنْهَا بَقْعَةٌ إِلَّا رَوَى كَعْنَى أَنْ يَذُقَ فِيهَا.

78. Ibn 'Umar رضي الله عنه relates:

That the Prophet صلى الله عليه وسلم said: "When a believer dies, the grave adorns itself at his death. And there is no portion of the earth except that it wishes that he would be buried in it."⁷⁷

CHAPTER TWO:
THE GRAVE

⁷⁶. Abu Nu'aym recorded it in *al-Hilya* under the entry on 'Atā' al-Khurasānī.

⁷⁷. It states in *Jamī' al-Jawāmi'* (1/211): 'al-Hakīm records it and Ibn 'Asakir in his *Tarīkh*'

THE CONSTRICTION OF THE GRAVE
WILL BE LIGHTENED FOR THE BELIEVER

عن سعيد بن المسيب:

أَنَّ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: يَا رَسُولَ اللَّهِ، إِنَّكَ مِنْهُ خَدَّيْتِي بِصَوْتِ مُنْكَرٍ وَنَكِيرٍ، وَضَعْفَةَ الْقَبْرِ، لَيْسَ يَنْتَفِعُنِي شَيْءٌ. قَالَ: يَا عَائِشَةُ، إِنَّ صَوْتَ مُنْكَرٍ وَنَكِيرٍ فِي أَسْنَانِ الْمُؤْمِنِينَ كَالْإِبْطِدِ فِي الْعَيْنِ. وَضَعْفَةُ الْقَبْرِ عَلَى الْمُؤْمِنِ كَالْأَمِّ الشَّقِيقَةِ، يَنْكُرُ ابْنَهَا إِذَا الضَّاعَ كَفَطِيرٌ وَأَسَةٌ عَنَزًا رَوْيَفًا. وَكَرَى، يَا عَائِشَةُ، وَتَلَّى لِلشَّاكِرِ فِي اللَّهِ: كَيْفَ يَفْتَقِرُونَ فِي قُبُورِهِمْ كَضَمَّةِ الصَّخْرَةِ عَلَى الْبَيْضَةِ.

79. Saïd b. al-Musayyib رضي الله عنه relates:

That 'Ā'isha رضي الله عنها said: "O Messenger of Allah صلى الله عليه وسلم, since you spoke to me about the voice of *Munkar* and *Nakir* and the constriction of the grave, I feel distraught and nothing seems to help." He صلى الله عليه وسلم replied: "O 'Ā'isha, the voice of *Munkar* and *Nakir* to the ears of the believers is like *antimony* (kohl) in the eyes [i.e. cooling and mellow]. And the constriction of the grave to the believer is like the hug of an exceptionally loving mother to her child who is complaining to her of a headache. She very gently and tenderly massages his head. However, O 'Ā'isha, you be upon those who complain about Allah! How they will be squeezed in their graves! Like how a rock smashes an egg!"⁷⁸

عن محمد بن الجهمي قال:

كَانَ يُعْتَادُ أَنْ يَصْنَعَ الْقَبْرَ إِذَا أَضْمَأَ أَبَا أُمَّهُم. وَرَبَّمَا مَجْلُومًا قَتَلُوا عَنْهَا أَلِيَّةَ الطَّرِيقَةِ. فَلَمَّا رَأَى ابْنَهَا أَوْ أَوْلَادَهَا صَمَعْتَهُمْ صَمَّ الرُّوَالِدَةِ الشَّقِيقَةِ الَّتِي عَابَتْ عَظْمًا وَكَرَّمًا ثُمَّ قَدِمَ عَلَيْهَا. لَمَّا كَانَ اللَّهُ مُطِيعًا، صَمَعْتُهُ يَرِنُ فِي وَرَائِهِ. وَمَنْ كَانَ اللَّهُ عَاصِيًا، فَصَمَعْتُهُ يَنْقَبُ سَمْعًا مِنْهَا عَلَيْهِ.

80. Muhammad al-Yatimi رضي الله عنه said:

⁷⁹used to be said that: Regarding the constriction of the grave, the inherent state is that the earth is their mother. They were created from it, but then left it for a long period of time. Then, when her children are returned to her, she hugs them like a compassionate mother whose child has been absent from her then suddenly put in front of her. So whoever was obedient to Allah, she hugs him with gentleness and mercy. But whoever was disobedient to Allah, she squeezes him with violence out of extreme displeasure and wrath towards him."⁸⁰

78. Al-Suyūṭī states in *Sharḥ al-sūrah* (1:10): 'al-Bayhaqī in *al-Shu'ab*, Ibn Mandūh, al-Diyārī, and Ibn al-Majjār.'

79. Ibn Abi Dunyā recorded it in *Dhikr al-mawt*.

الرَّحِيبُ بِالْمُؤْمِنِ فِي الْقَبْرِ

THE EXPANSION OF THE GRAVE
FOR THE BELIEVER

عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ:

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: إِذَا دُفِنَ الْعَبْدُ الْمُؤْمِنُ قَالَ لَهُ الْقَبْرُ: مَرْحَبًا يَا عَبْدَ اللَّهِ. أَمَا إِنْ كُنْتَ لَأَحَبَّ مِنْ بَنِي عَدْنٍ عَلَى ظَهْرِي إِلَيَّ. فَوَدَا وَلَيْتَكَ الْيَوْمَ وَصِيْرَتْ لِي تَنْتَرِي ضُنْفِي بِكَ. فَجَسَّعَ لَهُ مَدَّ بَصْرَهُ، وَفَتَّحَ لَهُ بَابَ إِلَى الْجَنَّةِ.

81. Abū Sa'īd al-Khudrī رضي الله عنه relates that:

"The Messenger of Allah ﷺ said: "When a believing servant is buried, the grave says to him: 'Welcome good soul' (marhaban wa ahlam). You were the most beloved person to me walking on my surface. So since I have taken you as a friend today and be took you to myself, then you will see how I treat you.' Then it will expand for him as far as his eye can see and it will open for him a door to Paradise (Jannah)."

وَمَنْ قَالَ: وَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: أَيُّ الْقَبْرِ رَوْضَةٌ مِنْ رِيَاضِ الْجَنَّةِ أَوْ حَفْرَةٌ مِنْ حُفْرِ النَّارِ.

82. And Abū Sa'īd al-Khudrī رضي الله عنه also related that the Messenger of Allah ﷺ said: "The grave either is a garden from the gardens of Paradise or a pit from the pits of Hellfire."⁸¹

80. Al-Suyūfī said: 'Al-Tirmidhī recorded and authenticated it.'

81. It is stated in *Jamī' al-Jawāmi'* (1/439); 'al-Bayhaqī recorded it in his *Sunan*, in *Kiṣṣah al-ghayb* in the edition published by Majlis al-'ala (1/1445). It also mentions that al-Tirmidhī and al-Ṭabarānī both record it.

مَا يَسْتُرُّ بِهِ الْمُؤْمِنُ عِنْدَ سُؤَالِ مُنْكَرٍ وَنَكِيرٍ

THE GLAD-TIDINGS RECEIVED BY
A BELIEVER AT THE QUESTIONING
OF MUNKAR AND NAKIR ﷺ

عَنْ قَتَادَةَ عَنْ أَنَسٍ قَالَ:

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِنْ الْعَبْدُ إِذَا وُضِعَ فِي قَبْرِهِ دُتِلَ عَلَى أَصْحَابِهِ، وَإِنَّهُ لَيَسْمَعُ فَرَجَ بَعَالِمِهِ. قَالَ: يَا بَنِي مَلَكَانِ فَتَقْدِمَايَهُ، فَخُورَا: مَا كُنْتَ تَقُولُ فِي هَذَا الرَّوْحِ؟ فَأَمَّا الْمُؤْمِنُ، فَخُورُ: أَشْهَدُ أَنَّهُ عَبْدُ اللَّهِ وَرَسُولُهُ، فَخُورَا: أَنْظُرْ إِلَى مَقْعِدِكَ فِي النَّارِ وَقَدْ أَبَدْنَاكَ اللَّهُ بِهِ مَقْعِدًا مِنَ الْجَنَّةِ. فَيَرَاهُمَا جَمِيعًا.

83. Qatādah رضي الله عنه related that Anas رضي الله عنه said:

"The Messenger of Allah ﷺ said: 'When a servant is placed in his grave and his companions walk away from him, he undeniably hears the sounds of their footsteps. Two angels come to him, make him sit up, and they question: 'What did you say about this man?' As for the believer, he will answer: 'I bear witness that he is the servant of Allah and His Messenger ﷺ.' Then they will say: 'Look to your seat in the Hellfire: Allah has indeed substituted it for you with a seat in Paradise' and he will see both of them."⁸³

قَالَ قَتَادَةُ:

وَذَكَرَ أَنَّ آتَةَ يُفَسِّحُ لَهُ فِي قَبْرِهِ سِتْرًا وَنَارًا وَيَسْأَلُ عَلَيْهِ خَيْرًا.

83. Al-Bukhārī in *al-Jamā'at* (2/123); Muslim (287) [4/2201]; Abū Dāwūd in *al-Sunan* (4/751).

وَمِنْ حَدِيثِ أَبِي نَعْمَةَ وَزَادَ فِي آخِرِهِ: يَقُولُ: دَعَوِي حَتَّى أَهْبَ فَأَبْرَأَ أَهْلِي.

يَقُولُ لَهُ: أَسْكُنْ.

84. Qarāḍah ؓ said:

"It was mentioned to us that a Muslim's grave will be expanded for him by seventy arm's lengths and foliage will grow around him."

The *hadith* of Anas ؓ records similar to that with the following addition at the end, "The man will say: 'Let me go so I can give the good news to my family.' It will be said to him: 'Stay put.'"

وَمِنْ أَبِي مُرَيْزَةَ قَالَ:

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِذَا فُيِّرَ الْقَبْرُ، آتَاهُ مَلَكَانِ أَسْوَدَانِ أَرْوَقَانِ يَأْتِيَانِ الْأَجْدِيهَ مَنكَرًا وَلَاخَرَ كَبِيرًا، فَيُؤَلِّانِ لَهُ: مَا كُنْتَ تَقُولُ فِي هَذَا الرَّجُلِ؟ فَيُؤَلِّانِ لَهُ عِدَّةَ اللَّهِ وَرَسُولِهِ. أَتَقْبَلُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ. فَيُؤَلِّانِ: قَدْ كُنَّا نَعْلَمُ أَنَّكَ تَقُولُ هَذَا. ثُمَّ يَفْشَحُ لَهُ فِي قَبْرِهِ سِتْرَيْنِ وَرِثَانًا فِي سَبْعِينَ عَرَصًا، ثُمَّ يَبْزُؤُ لَهُ قَبْرًا: دَعْوِي أَرْبَعًا إِلَى أَهْلِي فَأَخْبِرَهُمْ. فَيُؤَلِّانِ: ثُمَّ تَوَدَّ الْعَرُوسُ الَّذِي لَا يُرِثُهُ إِلَّا أَحَبُّ أَهْلِهِ إِلَيْهِ، حَتَّى يَجْعَلَ اللَّهُ قَبْرًا مِنْ مَفْضِحِهِ ذَلِكَ.

85. Abū Hurayra ؓ said:

"The Messenger of Allah ؓ said: 'When a believer is buried, two black and blue coloured angels come to him; one of them is called Munkir and the other, Nakir. They will say to him: 'What did you say about this man?' He will say: 'He is Allah's servant and His Messenger. I bear witness there is no god but Allah, and I bear witness that Muhammad ؓ is His servant and His Messenger.' They will say: 'We knew you said this.' Then his grave will be expanded for him seventy arm's lengths by seventy arm's lengths. Then it will be illuminated for him. He will say: 'Let me return to my family so I can inform them.' They will say: 'Sleep the sleep of a newly-wed that does not awaken except to the most beloved person to him,' until Allah Most High will resurrect him from that resting place."

وَمِنْ أَبِي مُرَيْزَةَ - رَضِيَ اللَّهُ عَنْهُ قَالَ:

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: وَالَّذِي نَفْسِي بِيَدِهِ، إِنْ أَلَيْتَ، إِذَا رُضِعَ فِي قَبْرِهِ آتَاهُ يَسْتَعِضُ حَتْفُ بَعَالِمٍ حِينَ يُؤَلِّوَنَ عَنْهُ. فَإِذَا كَانَ مَوْثِقًا، جَاءَتِ الْمَلَائِكَةُ عِنْدَ رَأْسِهِ، وَالرَّكَاةُ عَنْ يَمِينِهِ، وَالصُّلْبُ عَنْ شِمَالِهِ، وَفَعِلَ الْخَيْرَاتِ وَالْأَعْرُوفِ وَالْإِحْسَانِ إِلَى النَّاسِ مِنْ قَبْلِ رَجُلَيْهِ. فَيُؤَدِّي مِنْ قَبْلِ رَأْسِهِ قَوْلَ الْمَلَائِكَةِ: أَيُّسَ مِنْ قَبْلِ مَدْحَلٍ. فَيُؤَدِّي مِنْ قَبْلِ يَمِينِهِ قَوْلَ الرُّكَاةِ: أَيُّسَ مِنْ قَبْلِ مَدْحَلٍ. فَيُؤَدِّي مِنْ قَبْلِ شِمَالِهِ قَوْلَ الصُّلْبِ: أَيُّسَ مِنْ قَبْلِ مَدْحَلٍ. فَيُؤَدِّي مِنْ قَبْلِ رَجُلَيْهِ قَوْلَ فَعِلَ الْخَيْرَاتِ وَمَا يَلْبِغَا مِنَ الْأَعْرُوفِ وَالْإِحْسَانِ إِلَى النَّاسِ: أَيُّسَ مِنْ قَبْلِ مَدْحَلٍ. فَيَقَالُ لَهُ: إِجْلِسْ. فَيَجْلِسُ وَقَدْ مَلَكَتْ لَهُ الشَّمْسُ وَقَدْ تَوَدَّتْ مِنَ الْكُرُوبِ. فَيَقَالُ لَهُ أَخْبِرْنَا عَمَّا تَسْأَلُكَ.

فَيَقُولُ: دَعْوِي أَصْلِي. فَيُؤَلِّوَنَ: أَيُّكَ مُسْتَعْبِلٌ، فَأَخْبِرْنَا عَمَّا تَسْأَلُكَ. فَيُؤَلِّوَنَ تَسْأَلُوكَ؟ فَيَقَالُ لَهُ: مَا تَقُولُ فِي هَذَا الرَّجُلِ الَّذِي كَانَ يَكْفُرُ؟ فَيُؤَلِّوَنَ: أَيُّهَا اللَّهُ رَسُولُ اللَّهِ جَاءَنَا بِالْبَيِّنَاتِ مِنْ عِنْدِ رَبِّنَا فَصَدَّقْنَا وَآمَنَّا، فَيَقَالُ: صَدَقْتَ، عَلَى مَا حَقَّيْتَ، وَعَلَى هَذَا مَلَأْتُ، وَعَلَيْهِ يُجْعَلُ أَنْ يَأْتِيَ اللَّهُ مِنَ الْأَمِينِ. وَيَفْشَحُ لَهُ فِي قَبْرِهِ مِنْ يَمِينِهِ، وَيَقَالُ: افْعَمُوا لَهُ بِمَا إِلَى النَّارِ. فَيَفْشَحُ لَهُ يَمِينًا لَوْ عَصَيْتَ اللَّهُ. فَيَزَادُ عِظَةً وَسُرُورًا، وَيَقَالُ: افْعَمُوا لَهُ بِمَا إِلَى الْجَنَّةِ، فَيَفْشَحُ لَهُ، فَيَقَالُ: هَذَا مِثْلُكَ وَمَا أَحَدُ اللَّهِ لَكَ. فَيَزَادُ عِظَةً وَسُرُورًا. فَيَمْدُ الْجَسَدَ إِلَى أَهْلِهِ بِمَا إِلَى النَّارِ، وَيَجْعَلُ رُوحَهُ فِي النَّسِيمِ الطَّيِّبِ، وَهِيَ طَيْرٌ أَخْفَرُ تَهْلِكُ فِي نَسِيمِ الْجَنَّةِ.

86. Abū Hurayra رضي الله عنه said:

"The Messenger of Allah ﷺ said: 'I swear by the One who controls my soul when the deceased is placed in his grave, he hears the shoes of his loved ones patterring when they turn away from him. If he was a believer, his *salah* will come to his head, his *zakaat* to his right, his fasting to his left, and his good deeds, kindness, and excellence he showered towards people will come to his feet. The Angels of Punishment will approach him from the side of his head but his *salah* will say: 'You cannot enter from my side.' The Angels of Punishment will approach him from his right side but his *zakaat* will say: 'You cannot enter from my side.' The Angels of Punishment will approach him from his left side but his fasting will say: 'You cannot enter from my side.' The Angels of Punishment will approach him from the side of his feet, but his good deeds, kindness, and excellence to people will say: 'You cannot enter from our side.' It will be said to him: 'Sit up,' and he will sit up, and a sun will be made to appear for him and it will be approaching the time of sunset."⁸³

It will be said to him: 'Inform us about what we ask from you!' He will say: 'Let me pray.' They will reply: 'You are busy right now; tell us about what we ask you.' He will say: 'What are you asking me about?' It will be said to him: 'What do you say about this man who was amongst you?' He will respond: 'I bear witness that he is the Messenger of Allah ﷺ who came to us with clear proofs from our Lord, so we believed in him and followed him.' It will be said: 'You did believe in this, you had upon this, died upon it, and upon it you will be resurrected, Allah-willing, amongst those who are safe.' Then his grave will be expanded for him as far as his eyes can see. It will be said: 'Open for him a door to the Hellfire,' then it will be opened for him and said: 'This was going to be your place had you disobeyed Allah. He will become elated and ecstatic. It will be said: 'Open for him a door to Paradise,' and it will be opened. It will be said: 'This is your place that Allah has prepared for you. Then he will rejoice and become joyful. Then his body will return to its original state of clay. His soul will be placed in a pure soul which is a green bird that perches in the trees of Paradise."⁸⁴

83. Imam al-Tirmidhi said the hadith is sound and uncommon (*hasan ghairih*) (4/29), and Ibn Hibbān (78).

84. Al-Tabarāni in *al-Ausar* and he deemed the chain of narration to be sound in *Majma' al-zawā'id*. More than one individual has narrated it on the authority of Muḥammad b. Amr such as al-Ḥākim in *al-Mustadrak*, on the authority of Sa'īd b. Amir (1/379).

وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: إِذَا رُضِعَ الْيَتِيمُ فِي قَبْرِهِ، جَاءَتْ أَرْبَعُ أَلْفَ عَشْرَةٍ فَاتَحَوَّرَتْهُ. فَإِنَّ آتَاهُ مِنْ بَيْتِ أَبِيهِ جَاءَتْ بَرَاءَةُ الْقُرْآنِ. وَإِنْ آتَاهُ مِنْ بَيْتِ رَجُلٍ جَاءَ بِغَايَةِ اللَّيْلِ. وَإِنْ آتَاهُ مِنْ قَبْلِ يَدَيْهِ قَالَتْ الْبَنَاتُ: كَأَنَّ، وَاللَّهِ، يَسْمُكُ اللَّهُمَّ، وَالصَّدَقَةُ، لَا تَسِيلُ لَكُمْ عَلَيْهِ. وَإِنْ آتَاهُ مِنْ بَيْتِ بَيْتٍ جَاءَ ذِكْرُهُ وَرَبِيئَتُهُ. وَكَذَلِكَ الصَّلَاةُ وَالصَّيْرُ نَاجِحَةٌ، فَيَقُولُ أَمَا إِنَّ لَوْ رَأَيْتَا عَجَلًا كُنْتُمْ صَاحِبِي، وَتَجَاهِشِ عَنَّا أَهْرَاءَةَ الصَّالِحَةِ، كَمَا يُجَاهِشُ الرَّجُلُ عَن أَخِيهِ وَصَاحِبِهِ وَأَهْلِيهِ وَوَلَدِهِ. وَيُقَالُ لَهُ عِنْدَ ذَلِكَ: تَمَّ، بَارَكَ اللَّهُ فِي مَضْجِعِكَ، فَغَنِمَ الْخَالُ حَالَتُكَ، وَبَنِمَ الْأَصْحَابُ أَمْضِحَائِكَ.

87. Abū Hurayra رضي الله عنه said: "When a deceased person is lowered into the grave, his sincere good deeds come to him and relieve his loneliness. When the Angels of Punishment come to him from the direction of his head, his recitation of the Qur'an comes to his rescue. And when the Angels of Punishment come to him from the direction of his feet, his night vigil of Punishment comes to his rescue. And when the Angels of Punishment (*malayk al-ayn*) comes to his hands, his hands will say: 'I swear to come to him from the direction of his hands, his hands will say: 'I swear to come to him from the direction of his mouth, his remembrance of Allah. There is no way for you to get him.' And when the Angels of Punishment come to him from the direction of his mouth, his remembrance of Allah (*dhikr*) and his fasting (*siyam*) will come to his rescue. The same for his *salah*, his patience, and his noble qualities. They will say: 'Whenever he experienced adversity, challenge, we accompanied him,' and his good deeds will vigorously defend him just as a man defends his brother, his friend, his wife, and his child. At that point it will be said to him: 'Sleep; may Allah bless your resting place, because what a blessed state is your state and what blessed company is your company!'"⁸⁸

وَعَنْ أَسْمَاءَ:

عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: إِذَا دَخَلَ الْإِنْسَانُ فِي قَبْرِهِ، فَإِنْ كَانَ مُؤْمِنًا أَحْبَبَ بِهِ صَعْلَةَ الصَّلَاةِ وَالصُّوْمِ، فَجَانِبِيهِ الْمَلَكُ مِنْ تَعْوِ الصَّلَاةَ فَتَرُدُّهُ، وَمِنْ بَعْرِ

88. Ibn Abi al-Dunya in *Dhikr al-mawt* in *manuyyif* form, from Abu Hurayra رضي الله عنه. See Ibn Rajab's *Ahwal al-qubur* (38).

لنظام تبرؤه، وإنيته محتاجة: انجلن. فجلس كحُزُل. ما تقول في هذا الرجل؟
 قال: أفتدأ أنت رسول الله كحُزُل. ما يزيدك أذركته؟ قال: أفتدأ
 رسول الله. قال: كحُزُل. على ذلك عفت، وعليه منته.

88. Asmā relates that:

The Prophet ﷺ said: "When a human being enters his grave, if he was a believer his *salāh* and his fasting surround him. The Angel of Punishment will approach him from the direction of his *salāh* and it will repel him, and from the direction of his fasting and it will repel him. Angels will come to him and beckon him to sit up and he will sit up, and they will question him: 'What do you say about this man?' He will say: 'He is Muhammad ﷺ.' He will say: 'I bear witness that he is the Messenger of Allah ﷺ.' They will ask: 'How do you know him? Did you meet him?' He will reply: 'I bear witness that he is the Messenger of Allah ﷺ.' They will reply to that: 'You lived upon that, and upon that you died, and upon that you will be resurrected!'"⁸⁶

وربما يخبر بن قبر الصالح قال:

قال أبو مؤمن بالله بالصلاة على الجنائز، فقال: يا نبي، حضرت يوماً جنازة، فلما تكبر إليك ودفعوا، تكلم القبر فقسان، ثم خرج واحد، وروى الآخر، وحتى لاس الأراب. فقلت: يا قوم، يندفن حتى مع ميت؟ فقالوا: ما تم أحد. فقلت: والله لي، رجعت فقلت: لا أبرح حتى يكف الله لي ما رأيت. فبكيت القبر فبكيت القبر فركت عشر مرات يس، وتبارك الملك، وكفيت، فقلت: يا رب، اجنب لي عا ربك فإن عافيت على عقلي وروحي. فالتقى القبر وخرج منه شخص نزل فديرا. قلت: يا هذا، يعتبر ذلك إلا وفقت لي أمالك. قال القبر إلى: فقلت له الثانية والثالثة، فالتفت وقال: أنت تضر الصالح؟ قلت: نعم، فما تعمرني؟ قلت: لا. قال: خير، لا مكان من ملائكة الرحمن، وكلمنا بأهل السنة إذا وضعوا في قبرهم، تركنا

حتى تلقاهم الجنة. وعاب علي.

89. Bahr b. Naṣr al-Sā'igh said:

My father was avid and keen regarding the importance of praying funeral prayers. He said: "O my dear son, one day I attended a funeral (*janāza*). So when they went with the body and laid it in the burial plot, two people entered into the burial plot, but only one came out, and the people began throwing in dirt [to fill the hole]. I cried: 'O people, is a living person buried with a dead one?' They said: 'There's no one there.' I said: 'Perhaps I was mistaken.' I returned later saying to myself: 'I will not leave until I was mistaken.' So I went to the grave and recited surah Ya-Sin and surah Muḥkamat ten times, and wept. I said, 'O Lord, reveal to me what I saw because I fear for my sanity and my religion.' Then the grave deft open and a person emerged from within... he then turned and fled. So I said: 'Hey you! I swear by your God, stop for me so I can talk to you.' But he did not turn towards me. So I repeated myself a second time and a third. Then he turned to me and asked: 'Are you Nāṣr al-Sā'igh?' I said: 'Yes.' [He asked:] 'You don't recognize me?' I replied: 'No.' He said: 'I am an angel from the Angels of Mercy, we are assigned to Sunni Muslims (Ahl al-Sunnah) when they are placed in their graves, we descend until we inspire them with the answer [to the questioning of the angels], and he vanished."⁸⁷

وربما شقيق البلخي قال:

طلبتنا ضياء القبر فوجدناه في صلاة الليل. وطلبتنا جواب منكر وكبر فوجدناه في قراءة القرآن. وطلبتنا القبر على الصراط فوجدناه في الصوم والصدقة. وطلبتنا على يوم الحساب فوجدناه في الخلة.

90. Shaqīq al-Balkhī said:

We sought to illuminate our grave and found it in night vigil (*salāh al-layl*). We sought to answer *Minḳir* and *Nakir* correctly and found it in the recitation of the Qur'ān. We sought to safely cross the Bridge (*ṣirāt*) and found it in fasting and giving charity. We sought shade on the Day of Reckoning and found it in seclusion.⁸⁸

86. Imam Ahmad in *Musnad Asmā*, and al-Hāfiẓ al-'Iraqī authenticated it in *al-Mughni*.

87. Al-Suyūṭī mentions that al-Hāfiẓ Abu al-Qāsim al-Lalākā'i recorded it in *al-Sunna*.

88. Al-Yāfi'i's *Rawḍ al-Rayyāhin* (*Sharḥ al-ṣūḥuf*).

وقين ابن عمر قال:

بأن رسول الله صلى الله عليه وسلم: ما من مسلم أو مسلمة يموت ليلة الجمعة، أو يوم الجمعة، إلا وفق عذاب القبر، وفتنة القبر، ولقي الله وألا حجاب عليه، وبناه يوم القيمة ومعه شهود يشهدون له أو طالع
 وبه وروى الأحاديث ويحضر الغلابة، يا جماعة، جماعة من السؤال منهم الشهداء
 والمؤمنون والرايطون والطيبون وكذلك الأطفال في أرحم القلوبين

91. Ibn 'Umar ؓ said:

The Messenger of Allah ﷺ said: "There is no male or female Muslim that die on the night of *Jumu'ah*, or the day of *Jumu'ah*, except that he will be saved from the punishment of the grave, the trial of the grave, and he will meet Allah without any reckoning against him. He will come on the Day of Judgment and with him will be martyrs who testify for him or he will be decorated like a martyr."⁹⁰

Undoubtedly, ahādith and corroborative texts of scholars have been rehad showing that there will be various groups of people who will be exempt from the questioning including the martyrs, the ever-truthful, those who guarded the Islamic frontier, the obedient, and pre-pubescent children, according to the most relied upon opinion.

آل المؤمن في قبره

THE PAIN OF THE BELIEVER
IN HIS GRAVE

عن ابن عمر قال:

قال رسول الله صلى الله عليه وسلم: القبر روضة من رياض الجنة، أو حفرة
 من حفرة النار.

وأخرج الترمذي مثله في حديث أبي سعيد الخدري،
 وأخرج الطبراني في الأوسط مثله من حديث أبي هريرة.

92. Ibn 'Umar ؓ said:

"The Messenger of Allah ﷺ said: 'The grave is a garden from the gardens of Paradise or a pit from the pits of Hell.'"⁹⁰

Imam al-Tirmidhi recorded similar to that with the hadith of Abū Sa'īd al-Khudrī ؓ.

Imam al-Tabarāni recorded similar to it in his *al-Awsa'ī* with the *hadith* of Abū Hurayra ؓ.

وعن ابن عمر قال:

قال رسول الله صلى الله عليه وسلم: إن الرجل، إذا توفى في قبر مولده، يشق
 له من مولده إلى منقطع آثره.

89. Al-Suyūṭī said: 'al-Tirmidhi recorded it and deemed it sound, and al-Bayhaqi recorded it as well.' (*Sharh al-sūṭī*)

90. Ibn Abi al-Dunya in *Dikhr al-mawr*.

93. Ibn Umar رضي الله عنه said:

"The Messenger of Allah ﷺ said: 'If a man dies in a place other than the city of his birth, a place will open for him [in his grave] from his place of birth to the place he died.'"⁹¹

وقال ابن مسعود قال:

قال رسول الله ﷺ ما يكون الله يا عبد إذا وضع
في قبره.

94. Ibn Mas'ūd رضي الله عنه said:

"The Messenger of Allah ﷺ said: 'The most mercy Allah shows to His slave is when he is placed in his grave.'"⁹²

يا نبي الله:

يفتح للراجل في قبره كعبه من أهله.

95. Imam al-Daylamī رضي الله عنه recorded

"A man's grave will expand for him commensurate to the distance he is away from his family."⁹³

وقال أبو هريرة رضي الله تعالى عنه:

قال رسول الله ﷺ صل الله عليه وسلم قال: المؤمن في قبره في روضة خضراء،
تدفع له في قبره سبعون ذراعاً، ويورده في قبره كآبئة البئر.

96. Abū Hurayra رضي الله عنه relates that:

The Messenger of Allah ﷺ said: "A believer in his grave occupies a lush garden. His grave expands for him seventy arm's lengths and is illuminated for him like the night of the full moon (*laylat al-bahr*)."⁹⁴

91. Al-Suyūṭī said in *Sharḥ al-sūdir*: 'Almadī, al-Nasā'ī and Ibn Majāh recorded it." 92. *Al-Jamī' al-saghir* (2196), it has been deemed weak due to Yağhnām b. Sālim: al-Dhahabī in *al-Miẓān* (9845) discredited him (*jaḥh*).

93. Ibn Ḥibbān (782) pg. 198 of *Min maṣāwīd al-zamān*, and al-Manadhiri added it in authentic to Abu Ya'la. Ibn Abi Ḥāzim narrated it via Ibn Labrāh, on the authority of Daraqūṭnī, Abu al-Ma'sh. Al-Ḥāfiẓ Ibn Kathīr said its status is thoroughly disclaimed (*maḥḍur*).

وعن أنس قال:

قال رسول الله ﷺ صل الله عليه وسلم: إن أرحم ما يكون الله تعالى يا عبد إذا
وضع في قبره.

97. Anas رضي الله عنه said:

"The Messenger of Allah ﷺ said: 'The most hope Allah has for a servant is when he is placed in his burial plot.'"⁹⁵

وعن ابن عباس قال:

قال رسول الله ﷺ صل الله عليه وسلم: إذا مات العالم، صور الله له عظمته في قبره،
فويثقه إلى يوم القيامة ويذرها عنه حرام الأرض.
وأرحم الله إلى موسى: تعلم الخير وعلمه الناس، فإني ممنوع أعلم العلم وتعلمه
فجوزهم لا يستوحشوا بحكامهم.

98. Ibn 'Abbās رضي الله عنه said:

The Messenger of Allah ﷺ said: "When a scholar dies, Allah creates a form for his knowledge in his grave; it will comfort him until the Day of Judgment."⁹⁶ Allah revealed unto Prophet Mūsā عليه السلام: "Learn good and teach it to people because I illuminate the grave of the teacher of knowledge and his students. They will not experience loneliness in their resting places."

وعن ابن كاهل قال:

قال رسول الله ﷺ صل الله عليه وسلم: من كف آتاه عن الناس، كان حقا على الله
أن يخلع عنه عذاب القبر.

وعن بعض الأوزباء قال: سألت الله تعالى أن يرثني مقامات أهل القبر. فأبى
في ليلة من الليالي القبور فذ انتفتت، وأراد فيها التائم على السريد، وفيهم أبياتي.

94. *Ibid*

95. Al-Suyūṭī said in *Sharḥ al-sūdir*: 'al-Daylamī recorded it in *al-Firdous*.'

وَالْمُحَاجِّكَ. قُلْتُ: يَا رَبِّ، أَرُفِيقَتْ سَارِيَّتُ بِيَتَهُمْ فِي الْكَرَامَةِ. فَكَأَنِّي مَتَادٍ مِنْ
 أَيْلِ الْقُبُورِ: يَا قَلَانُ، هَذِهِ مَتَارِئُ الْأَخْيَارِ. أَمَا أَضْحَابُ الشُّنْثَنِسِ قَتُمُ أَضْحَابِ
 الْمَلِكِ الْمَلِكِينَ: وَأَمَا أَضْحَابُ الْخَرِيرِ وَاللَّيْبَاحِ قَتُمُ الشُّهَدَاءِ. وَأَمَا أَضْحَابُ الرَّيْحَانِ
 قَتُمُ الْعَالَمِينَ. وَأَمَا أَضْحَابُ الشُّرُورِ، قَتُمُ الْمُتَحَابِّرِينَ فِي اللَّهِ. وَأَمَا أَضْحَابِ
 الْبُكَاءِ قَتُمُ الْمُنِيرِينَ.

99. Ibn Kahil رحمه الله said:

The Messenger of Allah ﷺ said: "Whoever withholds his harm from people, Allah will withhold the punishment of the grave from him."⁹⁶

One of the saints (*awliyā*) رحمه الله said: "I asked Allah *ta'ala* to show me the different ranks occupied by the people in the graves. So one night I saw that the graves had split open and I saw some people sleeping on beds, some weeping, and others laughing. So I said: "O Lord, if you willed, you could have afforded them all the same level of ennoblement." So a caller from the dwellers of the grave proclaimed: "O so-and-so, these are due to the different ranks in deeds! As for the people of *sundus* (silk brocade), they are those who had beautiful character. As for the people of *hamī* (silk) and brocade, they are the martyrs. As for the people of fragrant perfumes, they are those who fast. As for the people who are rejoicing, they are those who loved one another for the sake of Allah. And as for the people crying, they are the people known to sin."⁹⁷

قَالَ الْبَابِيُّ:

رَأَيْتُ اللَّيْلَى فِي حَبِيرٍ أَوْ شَرِّ تَوَسَّعَ مِنَ الْكَنْفِ بِظُهُورِ اللَّهِ تَبَسُّمًا أَوْ مَوْضِعَةً أَوْ
 لِبَاطِنَةِ الْبَيْتِ أَوْ إِسْدَاءِ حَبِيرِ آدَمَ، أَوْ قَصَاءِ ذَيْنِ أَوْ غَيْرِ ذَلِكَ. ثُمَّ هَذِهِ الرَّؤْيَى، قَدْ
 كَرَّرْتُ فِي النَّوْمِ وَمَوْعِ الْعَالِبِ، وَقَدْ كُتِبَ فِي الْبَيْعَةِ. اِسْتَهَى

96. Al-Suyūṭī said in *Sharḥ al-ṣudūr*: 'Ibn Manduh recorded it.'

97. Al-Yāfi' in *Rawḍ al-Rayqīn*

100. Yāfi' رحمه الله said:
 "The living seeing the deceased in either a good state or a bad state [in
 a dream] is a type of *kashf* or unveiling of the unseen that Allah shows
 them to give them glad-tidings, or for admonishment, or to benefit the
 deceased, or to provide good to him, or to pay off a debt, or for other
 reason. Moreover, this vision may occur during sleep—and the majority
 of the time it is like that—or it could occur during a wakeful state."

قَالَ فِي كِفَايَةِ الْمُتَعَبِّدِ:

أَخْبَرَنَا بَعْضُ الْأَخْبَارِ عَنْ بَعْضِ الصَّالِحِينَ أَنَّهُ كَانَ يَأْتِي وَالِدَهُ فِي بَعْضِ الْأَرْوَاقِ
 وَيَتَحَدَّثُ مَعَهُ.

101. In the *Kifāyah al-mu'taqid* it is stated:

"One of the spiritually elect related that one of the righteous said that his
 [deceased] father would occasionally visit him and talk with him."

وَعَنْ مُحَمَّدِ بْنِ مَعِينٍ:

قَالَ لِي حَفَّازٌ: أَصْغَبَ مَا رَأَيْتُ مِنْ هَذِهِ الْقَابِرِ، أَيْ سَمِعْتُ مِنْ قَبْرِ أَبِيتِنَا كَأَنَّ
 الرِّضَى، وَسَمِعْتُ مِنْ قَبْرِ وَالِدِي يُؤَدِّنُ وَمَوْعِيهِ مِنَ الْقَبْرِ.

102. Yahyā b. Ma'īn رحمه الله said:

"A gravedigger (*haffar*) said to me: "The strangest thing I have experienced
 in these cemeteries is that I heard groaning coming from a grave like the
 groaning of an ailing person. And once, when a caller to prayer (*mu'adh-
 dhin*) was calling the *adhān*, I heard a person in the grave responding to
 the *adhān*."⁹⁸

98. Al-Suyūṭī relates in *Sharḥ al-ṣudūr*: 'al-Lalākātī recorded in *al-Sunnah* with his chain of narration.'

صَلَاةُ النَّوْتِ فِي جُورِهِمْ.

THE ṢALĀH OF THE DECEASED
IN THE GRAVE

عن يحيى بن سالم قال:
 قَالَهُ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ، لَقَدْ أَدْخَلْتَ قَائِمًا ابْنَانِي فِي جَنَّةِ الْعُورِ الْبَرِّ.
 وَأَمَّا سَائِرُ الَّذِينَ سَقَطَتْ لَبَنَةُ قُبْرًا هُوَ فِي قَبْرِهِ يُصَلِّي. وَكَانَ يَقُولُ فِي جَنَاتِهِ: اللَّهُمَّ
 إِن لَكَ أَهْلِيَّتَ أَحَدًا مِنْ خَلْقِكَ الصَّلَاةَ فِي قَبْرِهِ، فَأَعْظِمِهَا. إِنِّي كَأَنَّ اللَّهَ لِيُرِيهِ دُعَاؤَهُ.

103. Jubayr رضي الله عنه said:
 "I swear by Allah whom there is no god besides He, I laid Ṭhābit al-Banāni رضي الله عنه down to rest in his grave and accompanying me was Humayd al-Tawil. When we completed laying the bricks [for the structure on top of him], some bricks fell and we could see him performing ṣalāh in his grave. [What is amazing is that] he used to say during his lifetime, 'O Allah, if you were to permit anyone from Your creation to perform ṣalāh in their grave, then permit me.' And far be it from Allah to reject his *du'ā*."⁹⁹

تَوَاهُ النَّوْتِ فِي جُورِهِمْ.

THE RECITATION OF THE QUR'ĀN
BY THE DECEASED IN THE GRAVE

عن ابن عباس قال:
 إِنَّ بَعْضَ أَصْحَابِ النَّبِيِّ صَلَّى عَلَيهِ وَسَلَّمَ جَلَسَ عَلَى قَبْرِ وَهُوَ لَا يَحْسِبُ أَنَّ قَبْرَهُ. قُبْرًا فِي إِسْرَائِيلَ
 يَتْرَأُ سُورَةَ الْأَنْكَبُتِ حَتَّى يَخْتَمَهَا. فَآتَى النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَخْبَرَهُ. قَالَ
 رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: هِيَ الْمُنْتَقَةُ، وَهِيَ الْمُنْجِيَةُ تَنْجِيهِ مَنْ عَابَ الْقَبْرَ.

104. Ibn 'Abbās رضي الله عنه said:
 "One of the Companions (Ṣaḥābah) of the Prophet صلى الله عليه وسلم was sitting on a grave but he did not realize that it was a grave. Suddenly, he heard a man reciting Surah al-Ankabūt from within it until he completed the surah. So he went to the Prophet صلى الله عليه وسلم and informed him. The Messenger of Allah صلى الله عليه وسلم said: 'It is the Preventer (al-Munāfi'ah) and it is the Rescuer (Munjiyyah) which rescues me from the punishment of the grave.'¹⁰⁰

قَالَ أَبُو الْقَاسِمِ السَّمْعَانِيُّ فِي كِتَابِ الْإِنْصَاحِ: هَذَا تَفْصِيحٌ مِنْ رَسُولِ اللَّهِ صَلَّى
 اللَّهُ عَلَيْهِ وَسَلَّمَ بِأَنَّ الْغَيْثَ يَهْرَأُ فِي قَبْرِهِ. فَإِنَّ عَبْدَ اللَّهِ أَخْبَرَهُ بِذَلِكَ وَصَدَّقَهُ رَسُولُ
 اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

⁹⁹ Abu Nu 'aym recorded in *al-Hilya* under the entry of Ṭhābit al-Banāni, and Ibn Rajāh *Aḥwāl al-qubūr* (50).

¹⁰⁰ Al-Bayhaqī in *al-Shi'ah*, al-Tirmidhī records (4/395) and said it is an uncommon (*gharīb*) ḥadīth. Ibn al-Qayyim [*al-Jawāziyyah*] related it in *al-Rūḥ* (108) and said: 'al-Tirmidhī said: it is sound and uncommon (*ḥaṣṣan ḡharīb*).'

105. Abū Qāsim al-Sa'dī رحمه الله [commenting upon the previous report] said in the *Kitāb al-jīfāh*: "This is a confirmation from the Messenger of Allah ﷺ that the deceased do in fact recite the Qur'an in the grave." 'Abdullāh b. 'Abbās informed him ﷺ about this and he confirmed it."

بن علي بن عبيد الله قال:

أبى علي بالقبية فأدركني الليل. فأتيت إلى قبر عبد الملك بن عمرو بن حزام بن زهير بن أبي القيس في القبر، ما سمعت أحسن. فحينئذ إلى رسول الله صل الله عليه وسلم فتكثرت ذلك له فقال: ذلك عبد الله، ألم تعلم أن الله قبض أرواحهم بين يديك فقرأوا القرآن في القبر، ثم علقها وسط القبية. فإذا كان الليل، يهابون في كاديل من زبرجد ويأفون، ثم علقها وسط القبية. فإذا كان الليل، رث أبهم أرواحهم فلا تزال كذلك حتى يطلع الفجر. فإذا طلع الفجر ردت أرواحهم إلى مكانها الذي كانت فيه.

106. Talha b. 'Ubaydullah رحمه الله said:

"I set out to bury my wealth in the forest, but nightfall came upon me, so I took refuge at the grave of 'Abd al-Malik b. Amr b. Harām and heard the recitation of the Qur'an coming from the grave. I have never heard a more beautiful recitation. So I went to the Messenger of Allah ﷺ and mentioned that to him and he said: 'That is a true servant of Allah. Did you not know that Allah takes their souls and places them in lamps of crystal and when they suspend them in the middle of Paradise? When night approaches, their souls are returned unto them and this does not cease until the sun rises. When the sunrise their souls are returned to their previous places.'"¹⁰⁶

عن إبراهيم بن عبد الصمد الهندي قال:

كنت أبيت كائنا بمثرب يا لحسن بالأسحار. قالوا: كنا إذا مررتا بجنازة قبر أبي القيس، سمعنا قراءة القرآن.

107. Ibrahīm b. 'Abd al-Samad al-Mahdi رحمه الله said:

"Some people who used to walk by a particular fortress before the time of dawn used to inform me, saying: 'When we would pass by the enclosure containing the grave of Thābit al-Banāni, we heard the recitation of the Qur'an.'"¹⁰⁷

وعن عكرمة قال:

يؤتى المؤمن مضمخاً يقرأ فيه.

108. 'Ikrīmah رحمته الله said:

"A copy of the Qur'an will come to the believer [in his grave] from which he will read."¹⁰⁸

وعن عاصم السعطي قال:

حفرنا قبراً يبلخ لقيت في قبره، فإذا شئخ في القبر مخرجاً إلى القبية وعليه إزار أخضر وأخضر ما حوله، وفي حجره مضمخ يقرأ فيه.

109. 'Asīm al-Sagati رحمته الله said:

"We dug a grave in the town of Balkh and we [accidentally] penetrated an adjacent grave. To our surprise, we saw a Shaykh in the grave facing the qibla, wearing a green lower garment. He had green foliage all around him, and in his lap was a copy of the Qur'an from which he was reading."¹⁰⁹

وعن أبي الثغر البساموري الحفار وكان ضالماً ورعاً

قال: حفرت قبراً فالتفت في القبر قبر آخر فكثرت فيه، فإذا أنا بكتاب حسن الكتاب حسن الرجز عليه الرابحة جالسا مبرهما، وفي حجره كتاب مكتوب بخط أخضر ما رأيت من الخطوط، وهو يقرأ القرآن. كتبت الكتاب إلى وقال: آمنت الجنة!

¹⁰² Ibn Jarir recorded it in *Tahdhīb al-sihāh*, and Abū Nu'aym in *al-Hilya* under the entry of Thābit al-Banāni (2/313).

¹⁰³ Ibn Mandūh recorded it, and al-Khalāl recorded it in the chapter on the Sunna, on the authority of Ibn 'Abbās, and it contains weakness.

¹⁰⁴ Al-Suyūṭī said in *Sharh al-sudūr*: 'Ibn Mandūh recorded it.'

¹⁰⁵ Al-Suyūṭī said in *Sharh al-sudūr*: 'Ibn Mandūh recorded it and al-Hakīm in *al-Makātib* with a weak chain.'

قَالَ: أَعِدَّ النَّوْرَةَ عَلَى مَوْضِعِهَا. فَأَعْدَيْتَهَا إِلَى مَوْضِعِهَا.

110. Abū al-Nadr al-Naysābūrī رضي الله عنه the pious and scrupulous gravedigger, dug grave and looked inside it. To my surprise, I saw a youth adorned with beautiful clothes, a handsome face, and a pleasant smell, sitting cross-legged (*mutarabi'an*). He had a book in his lap with the most beautiful writing I had ever seen and he was reciting the Qur'ān. Just then, the boy looked to me and said: 'Has the Day of Judgment commenced?' I replied: 'No.' So he replied 'Put the brick back in its place.' So I put it back in its place."

وَقَالَ الْمُهَيْبِيُّ فِي دَلَالِي الشُّبُهَةِ عَنْ بَعْضِ الْمُصْحَابَةِ
 أَنَّ عَمْرًا بَنِي مَوْطِنٍ فَانْفَتَحَتْ طَائِفَةٌ، فَأَوْدَأَ شَخْصٌ عَلَى سَرِيرٍ وَبَيْنَ يَدَيْهِ
 كِتَابٌ يُرَأَى فِيهِ، وَأَمَامَهُ رِزْمَةٌ تَحْفَرُهَا وَذَلِكَ بِأُخْدٍ. وَعَلِمَ أَنَّهُ مِنَ الشُّهَدَاءِ
 بِمَا رَأَى فِي صَفْحَةٍ وَجْهَهُ مُرْجَحًا. وَأَوْرَدَ ذَلِكَ ابْنُ حِبَّانَ فِي تَفْسِيرِهِ.

Al-Suhayli رضي الله عنه related in *Dalā'il al-nabuwah* (The Proof of People-hood) that:

"One of the Companions رضي الله عنه dug a grave in a certain place and an aperture opened up into an adjacent grave. Suddenly he saw a person on a bed holding a copy of the Qur'ān from which he was reading. In front of him was a luscious green garden, and all of this was occurring near the monument of 'Uthūd. He was known to be among the martyrs because a wound could be seen on his face." Ibn Hibbān related this in his *tafsir*.

وَبَكَى الْيَابِسِيُّ فِي رِزْمَةِ الرَّاحِمِينَ عَنْ بَعْضِ الصَّالِحِينَ قَالَ:
 كُنْتُ لَرَجُلٍ مِنْ الْعِبَادِ وَكَذَلِكَ. فَبَيْتًا أَنَا أَسْمَعُ لَيْتَهُ مِنْ حَيْدِ يَدَيْهِ،
 كُنْتُ لَرَأْسِ شَيْخٍ جَالِسٍ فِي الْقَبْرِ عَلَيْهِ ثِيَابٌ يَبِضُ تَقْفَعُ، وَفِي حَيْزِهِ مُصْحَفٌ
 رَأَيْتُ مَكْتُوبٌ بِاللُّغَةِ وَمَوْ يَفْرَأُ فِيهِ. فَوَرَعَ رَأْسَهُ إِلَيَّ وَقَالَ لِي: أَقَامَتِ الْبَيْتَةُ
 لَكَ، لَا، قَالَ: رُءُ اللَّيْتَةَ إِلَى مَوْضِعِهَا، عَمَّاكَ اللَّهُ تَعَالَى. فَوَدَّعْتُهَا.

CHAPTER TWO: THE GRAVE

111. Ya'fī رضي الله عنه recounted in the book *Rawdat al-rayyāhīn* that one of the righteous said:
 "I dug the grave for a worshipful man and placed him in the niche of the grave. While I was leveling the bricks for his grave, a brick of an adjacent grave came loose. So I peered inside and surprisingly, I saw a Shaykh sitting up in his grave wearing a patched white garment. In his lap was copy of the Qur'ān made of gold, written in gold, and he was reciting from it. He lifted his head up towards me and asked: 'Has the Day of Judgment begun?' I replied: 'No.' He said: 'Return the brick to its place. May Allah grant you well-being.' So I put it back."

وَقَالَ الْيَابِسِيُّ أَيْضًا:
 رَوَيْتُ عَنْ حَضْرَةِ الْقُبُورِ مِنَ الْقَفَاتِ أَنَّهُ حَفَرَ قَبْرًا فَأَتَرَفَ مِنْهُ عَلَى إِنْسَانٍ جَالِسٍ
 عَلَى سَرِيرِهِ وَبَيْنَهُ مُصْحَفٌ يُفْرَأُ فِيهِ، وَرَأَيْتُهُ يَفْرَأُ قُرْآنًا عَلَيْهِ، وَأَخْرَجَ مِنَ الْقَبْرِ
 يَدُورٌ وَآمَّ بِتِلْكَ عَمَّا أَصَابَهُ قَلَمٌ يُقَالُ إِلَّا فِي الْيَوْمِ الثَّلَاثِ.

112. Ya'fī رضي الله عنه also said:

"We related from a gravedigger who was also *thiqā*, or an Islamically reliable person, that he had dug a grave and saw a man sitting up on a bed with a copy of the Qur'ān in his hands, from which he was reciting, and beneath him was a river. The gravedigger fell unconscious. When he was finally taken out of the grave, he kept going around to everyone telling them about the incident and could not control himself because of what he saw. He did not come to his senses until after three days had lapsed."

تَعَلَّمُوا الْأَنْبِيَاءَ الَّذِينَ تَعَلَّمُوا الْقُرْآنَ فِي قُبُورِهِمْ

THE ANGELS TEACH THE QUR'ĀN TO THE BELIEVER IN HIS GRAVE

بن أبي عمير القدری قال:

قال رسول الله صلّى الله عليه وسلّم: من قرأ القرآن ثم مات ولم يستظهره، أتته ملائكة في قبره، فلقى الله وقد استظهره.

113. Abu Sa'īd al-Khudhri said:

"The Messenger of Allah ﷺ said: 'Whoever attempts to memorize the Qur'ān, but dies before he completes its memorization, an angel will come to him and teach to him in his grave, and he will meet Allah having memorized it.'"¹⁰⁶

بن عبيد التميمي قال:

يلقي أن العبد المؤمن، إذا لقي الله تعالى ولم يعلم كتابه، علمه الله تعالى في قبره على بيته عليه.

114. 'Aṭiyah al-'Awfi said:

"It has reached me that when a believing servant who did not learn the Book of Allah meets Allah *ta'ala*, Allah *ta'ala* will [depute an angel to] teach it to him in his grave until he becomes proficient in it."¹⁰⁷

وعن الحسن قال:

يلقي أن العبد المؤمن، إذا مات ولم يحفظ القرآن، أمر حنيفة أن ينادي القرآن في قبره حتى يسمعه الله تعالى يوم القيامة مع أهله.

115. Hasan al-Basri said:

"It has reached me that when a believing servant dies who did not memorize the Qur'ān, Allah orders His Guardian Angels to teach him the Qur'ān in his grave until Allah *ta'ala* will resurrect him on the Day of Judgment with the people of the Qur'ān (*ahlulha*)."¹⁰⁸

وعن يزيد الرقائبي قال:

يلقي أن المؤمن، إذا مات وقد بقي عليه شيء من القرآن لم يحفظه، بعث الله له ملائكة يحفظونه ما بقي عليه منه حتى يبعث من قبره.

116. Yazid al-Riqāshī said:

"It has reached me that when a believer dies and a part of the Qur'ān remains that he has not yet memorized, Allah will send angels to him to have him memorize that which he did not memorize until Allah resurrects him from his grave."¹⁰⁹

¹⁰⁶ Jamī al-jawāzī (1/818) and al-Daylamī's *Musnad al-fidās*.

¹⁰⁷ Ibn Abī al-Dunyā recorded it in *Dhikr al-amwāl*, as did Ibn Mandūh. Ibn Rajāh said: 'Its chain of narration has some problematic aspects.'

¹⁰⁸ Ibn Abī al-Dunyā recorded it in *Dhikr al-amwāl*.

¹⁰⁹ *Ibid*.

كِسْوَةُ الْمُتَوَمِّنِينَ فِي قَبْرِهِ

THE GARMENT OF A BELIEVER IN HIS GRAVE

عن عبد بن بشر قال:

أخبرتني أبا بكر الوفاة قال لعائشة: اغسلي ثوبي هاتين وكفني بهما. فأتانا أبو بكر أخذ الرجلين، إنا مكثوا أحسن الكثرة، وإنا منلونا أنسراً العلب.

117. 'Ubbād b. Bishr ̓ said: 110

"When Abū Bakr ̓ was dying, he said to 'Ā'isha ̓: 'Wash these two garments and shroud me with them, because truly, Abū Bakr is going to have only one of two options: either he is going to wear the finest of garments or he is going to wear the worst of clothes [i.e. depending upon which of the two is brought by the angels].'"¹¹⁷

عن يحيى بن زبير أن عمر بن الخطاب قال في وصيته:

فقدرا في كفني، فإنه إن كان لي عند الله خير، أبدلني ما هو خير منه. وإن كنت على غير ذلك، سألتني وأسرع سألني. واتقصدا في حفرتي فإنه، إن كان لي ظاه خير، وسع لي في قبري مُد البصر. وإن كنت على غير ذلك، صميت على قبري ثياب أصلاحي.

110. In *Sharḥ al-sūrah* the name recorded is 'Ubbād b. Nāsī al-Kinādi (107)

111. Al-Suyūṭī mentioned that 'Abdullah b. Ahmad b. Hanbalī recorded it in *Zawā'id al-zuhūd*.

118. Yahyā b. Rāshid ̓ said that 'Umar b. al-Khaṭṭāb ̓ said in his last will and testament:
"I am deemed good by Allah, then I will substitute it with something better than it. However, if I am in another condition, He will strip me of my clothing and will hasten my another condition. And be frugal in my burial, because if I am deemed good with stripping. And be frugal in my burial, because if I am deemed good with stripping. And be frugal in my burial, because if I am deemed good with stripping. However, if I am in another condition, it will constrict upon me so tightly that my ribs will overlap."¹¹⁸

وعن حذيفة رضي الله عنه أنه قال عند موته:
إنا نورا لي ثوبين ولا عليكُم. فإن نصب صاحبكُم خيرا، ألبسني خيرا منها. وإلا سألنا سألنا سريفا.

119. Hudhayfa ̓ said at the time of his death:

"Purchase two garments for me [i.e. upper and lower] and you would have fulfilled your responsibility, because if your companion is met with good [in the hereafter], then I will be clothed with better than it. Otherwise, I will be swiftly stripped of it."¹¹⁹

وعن حذيفة رضي الله عنه أنه قال عند موته:
إشترؤا لي ثوبين أبيضين فأبهما لا يتركن علي إلا قليلا حتى أبدل بهما خيرا منها أو قرأا منها.

120. Hudhayfa ̓ said at the time of his death:

"Purchase two [simple] white garments for me, for they will remain on me but for a short time until they will be exchanged for either garments better than them or worse."¹²⁰

112. Ibn Abi al-Dunya in *Dhikr al-mawt*.

113. Sa'īd b. Mansūr recorded it in his *Sunan*, Ibn Abi Shaybah in his *al-Musannaf*, and Ibn Abi al-Dunya in *Dhikr al-mawt*. Al-Hākim in *al-Mustadrak* and Abu Nu'aym recorded it in *al-Hilye* (1/283).

114. Ibn Sa'd recorded it in *al-Ṭabaqāt* under the entry of Hudhayfa ̓, and al-Bayhaqi in *Shu'ab al-Iman*.

رَبِّهِ عَلَيْهِ بَيْتَ أَبَانَ بْنِ صَبِيحٍ الْغَفَارِيِّ صَاحِبِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَتْ:
 أَوْثَانًا أَيْ أَن لَا كَفَّةَ فِي قَبْرِهِ. قَالَتْ: فَلَمَّا أَصْبَحْنَا مِنَ الْقَدَمِ مِنْ يَوْمِ دَفْنِهِ
 إِذْ بَدَأَ يَنْتَابِقُ بِالنَّجِيسِ الَّذِي كَفَّاهُ فِيهِ عَلَيَّ الشَّجَبِ.

121. 'Aliyah bint 'Aban¹¹⁵ b. Sayf al-Ghifari ؓ, the Companion of the Messenger of Allah ﷺ said:

"My father solemnly informed us that his last will and testament is that we should not shroud him in a particular shirt [but we did anyway]." She said: "When we awoke the next day—i.e. the day after we buried him—we found the shirt in which we buried him hanging on his clothes rack."¹¹⁶

الغرائس للمؤمنين في قبورهم

THE BEDDING OF THE BELIEVER IN HIS GRAVE

عَنْ جَاهِدٍ فِي قَوْلِهِ تَعَالَى:
 «وَالَّذِينَ آمَنُوا مِنْكُمْ يُسَبِّحُونَ» قَالَ: فِي الْقَبْرِ.

122. Mujāhid ؓ said about Allah ta'āla's word:

(Those who work righteousness will spread their bedding (of repose) for themselves)
 (Rum 30:44)—it refers to his grave."¹¹⁷

وَعَنْ جَاهِدٍ فِي الْآيَةِ:
 قَالَ يُسَبِّحُونَ الْقَضَائِعَ.

123. Mujāhid ؓ also said about the above *āyat*:

"They will level and smooth out their own resting place."¹¹⁸

وَعَنْ أَبِي هُرَيْرَةَ قَالَ:
 يُعَالُ لِلْمُؤْمِنِينَ فِي قُبُورِهِمْ: أَوْثَانٌ وَفَلَّةٌ الْتَمْرُوسِ.

124. Abū Hurayra ؓ said:

"It is said to the believer in his grave: 'Lay and rest in in peace like a bride on the night of her wedding.'"¹¹⁹

¹¹⁷ Al-Suyūṭī said: Ibn Jarīr recorded it, and Ibn Abī Ḥātim and Ibn al-Mundhir recorded it in their respective *tafsīr*. Abū Nu'āym in *Hilyat al-awliyā'* under the entry of Mujāhid (3/279).

¹¹⁸ Al-Suyūṭī mentions that Ibn al-Mundhir recorded it in his *tafsīr*.

¹¹⁹ Al-Suyūṭī mentions that Ibn Abī al-Dunayr recorded in *Kitāb al-ghubār* and al-Bayhaqī in *Shi'ar al-riḥān*.

¹¹⁵ In *Shi'ar al-sudār* it is Abhān.

¹¹⁶ Al-Suyūṭī mentions that Sa'īd b. Manjūr recorded it in his *Sunan*.

تَرَاوُ الرُّلُوتَى فِي مُبَوَّرِهِمْ

THE DECEASED VISIT
EACH OTHER IN THE GRAVE

بِأَيِّ كَلِمَةٍ قَالَ:

قَالَ زَيْدُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِذَا وَدِيَ أَحَدَكُمْ أَحَاهُ، فَلْيُخَبِّرْ كَفَّتَهُ، فَإِنَّهُمْ يَرَوْنَ رُؤُوسَهُمْ فِي مُبَوَّرِهِمْ.

125. Abū Qatādah ؓ said:

"The Messenger of Allah ﷺ said: 'When one of you takes charge of your brother's funeral arrangements, then prepare his shroud with excellence because indeed the deceased visit one another in their graves.'"¹²⁵

أَلَا لَيْبِيُّ بِنْدَ تَحْرِجِي:

وَمَا لَا يَجَالِبُ قَوْلَ أَبِي بَكْرٍ الصِّدِّيقِ رَضِيَ اللَّهُ عَنْهُ فِي الْكُفْرِ: إِنَّمَا مَوْتُ لِلْجَهْلِيَّةِ وَالْبَلِيدِ، لِأَنَّ ذَلِكَ كَذَلِكَ فِي رُؤْيِيهَا وَيَكُونُ كَمَا شَاءَ اللَّهُ فِي عِلْمِ اللَّهِ، كَمَا قَالَ فِي الْقَبْرِ: لَمَّا أُنْجِيَاهُ عِنْدَ رُؤْيِيهِمْ يُرْزَقُونَ، وَمَوْ دَا تَرَاهُمْ يَسْتَحْطِرُونَ فِي الدُّنْيَا ثُمَّ

يَسْتَشْفُونَ. وَإِنَّمَا يَكُونُونَ كَذَلِكَ فِي رُؤْيِيهَا. وَيَكُونُونَ فِي الْقَبْرِ كَمَا أَخْبَرَ اللَّهُ عَنْهُمْ، وَلَوْ كَانُوا فِي رُؤْيِيهَا كَمَا أَخْبَرَنَا اللَّهُ تَعَالَى عَنْهُمْ لَأَرْزَقَهُ الْإِسْحَاقُ بِالْيَتِيمِ.

126. Bayhaqi ؓ said after his referencing:

"This does not contradict the statement of Abū Bakr al-Siddiq ؓ about the shroud when he said: "It is only temporary (*mahillah*) and nice to look at (*sahih*)," because it truly is like that from our perspective, and it is as Allah wills it to be in His Knowledge. This is substantiated by what Allah said in the Qur'ān regarding martyrs (*shuhadā*) (Rather, they are alive with their Lord receiving provisions) (Al-Imrān 3:169) while we see them dripping with blood which eventually dries up. But this is only how it appears in our eyes, but in the unseen, it is the way Allah informed us about them. And if we were to see their reality (with our own eyes) just as Allah *ta'ala* informed us, then belief in the unseen (*imān bil ghayb*) would be removed [and the entire rest of the *dunya* is to believe in the unseen]."

وَعَنْ جَابِرٍ قَالَ:

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: حَسَبْنَا أَكْفَانَ مَوْتَانِكُمْ فَإِنَّهُمَا يَتَأَمَّرُونَ وَيَتَرَاوَرُونَ فِي مُبَوَّرِهِمْ.

127. Jābir ؓ said:

"The Messenger of Allah ﷺ: 'Shroud your deceased excellently'" because they meet with one another and visit one another in their graves."¹²⁷

وَأَخْرَجَ ابْنُ عَدِيٍّ فِي الْكَامِلِ مِنْ حَدِيثِ أَبِي هُرَيْرَةَ مَرْفُوعًا بَقْلَةً.

وَأَخْرَجَ الْقَلِيبُ فِي التَّارِيخِ مِنْ حَدِيثِ أَنَسٍ مَرْفُوعًا بَقْلَةً.

128. Ibn 'Adī ؓ in the book *al-Kamāl* related a similar hadith of Abū Hurayra ؓ in *mayyā'* form.

120. *Al-Jāmi' al-saghir* (899) and it is attributed with soundness, and that was due to an attribution to the first portion of the hadith in *jami' al-jawāmi'* (1/94) saying it was reported by Ahmad, Muslim, al-Nasā'i, Ibn Hibbān, and Ibn al-Jarūd on the authority of Ibn al-Majāh and al-Diyā' al-Maqdisi on the authority of Abū Qatādah. Al-Kharīb on the authority of Anas. Al-Shawkāni said about the hadith of Abū Qatādah that al-Tamadhūni deemed it sound and its narrators are trustworthy.

121. Namely, excellence refers to the shroud's whiteness, cleanliness, its attractive colour, and its thickness, and does not refer to its being merely expensive, due to the hadith of the Prophet ﷺ regarding those who are extravagant therein.

122. Al-Suyūṭī said: 'al-Hārith b. Abū Usāma recorded it in his *Muṣnadh*' - see *Sharh al-Muṣnadh* (192).

And Kharib [al-Baghdādī] recorded in his book of history *(tārīkh)* similar hadith of Anas رضي الله عنه in *marfu'* form.

قال:

رَوَى ابْنُ سِيرِينَ قَالَ:

رَأَى رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَرَأَى نِسَاءَ فِي الْقَبْرِ فَمَنْعَهُنَّ أَنْ يَخْرُجْنَ مِنْهُنَّ وَأَمَرَ بِالنِّسَاءِ أَنْ يَكُونَ الْكُفْرُ مَلْفُوقًا مَرْزُوقًا. وَقَالَ: إِنَّهُنَّ يَتَزَوَّرُونَ فِي جُجُورِهِمْ.

129. Ibn Sirin رضي الله عنه said: "He used to love a beautiful shroud." And it is said that the deceased المتوفى each other in their shrouds.¹²⁹

قال:

رَوَى مُحَمَّدُ بْنُ سِيرِينَ قَالَ:

رَأَى رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَرَأَى نِسَاءَ فِي الْقَبْرِ فَمَنْعَهُنَّ أَنْ يَخْرُجْنَ مِنْهُنَّ وَأَمَرَ بِالنِّسَاءِ أَنْ يَكُونَ الْكُفْرُ مَلْفُوقًا مَرْزُوقًا. وَقَالَ: إِنَّهُنَّ يَتَزَوَّرُونَ فِي جُجُورِهِمْ.

130. Muhammad b. Sirin رضي الله عنه said: "They used to love to have a shroud that is nicely wrapped and has the tons." And he said "They visit one another in their graves."¹³⁰

قال:

رَوَى زَيْدُ بْنُ سَعْدٍ:

رَأَى رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَرَأَى نِسَاءَ فِي الْقَبْرِ فَمَنْعَهُنَّ أَنْ يَخْرُجْنَ مِنْهُنَّ وَأَمَرَ بِالنِّسَاءِ أَنْ يَكُونَ الْكُفْرُ مَلْفُوقًا مَرْزُوقًا. وَقَالَ: إِنَّهُنَّ يَتَزَوَّرُونَ فِي جُجُورِهِمْ.

131. Zaid b. Sa'd رضي الله عنه said: "They used to love to have a shroud that is nicely wrapped and has the tons." And he said "They visit one another in their graves."¹³¹

132. Qays b. Ushayb رضي الله عنه said: "I used to love a beautiful shroud." And it is said that the deceased المتوفى each other in their shrouds.¹³²

133. Sha'bi رضي الله عنه said: "When a deceased person is placed in the grave, his [previously deceased] family and children come to him and ask him about those he left behind saying: 'How is so-and-so?' and: 'What did so-and-so do?'"¹³³

134. Al-Sayūnī said: "Ibn Hibbān recorded it in *Kitāb al-waḡāyā*."

135. Al-Suyūṭī said: "Ibn Abī al-Dunayya recorded it in the Book of dreams with an acceptable chain of narration, from the *muṣal* narrations of Rashīd b. Sa'd, who is very trustworthy with numerous *muṣal* narrations. (*Sharḥ al-sudūr* 894)

136. Al-Sayūnī said: "Ibn Hibbān recorded it in *Kitāb al-waḡāyā*."

137. Ibn Abī al-Dunayya recorded it in *Kitāb al-waḡāyā*."

131. Rashīd b. Sa'd رضي الله عنه said: "A man's wife passed away, and he had a dream wherein he saw women but did not see his wife with them. He asked them about her and they said: 'You short-changed her regarding her shroud so she is too ashamed to come out with us.' The man went to the Prophet صلى الله عليه وسلم and informed him. The Prophet صلى الله عليه وسلم said: 'Look for a way to make amends.' The man then went to a dying man from the *Anṣār* and related the incident to him. The dying *Anṣārī* man said: 'If anyone can reach the deceased, I will.' Then he died and the widower placed two saffron-dyed garments in the shroud of the *Anṣārī* man [for his wife]. When night came, the widower saw the women, and along with them was his wife wearing the two saffron-dyed garments."¹³¹

قال:

رَأَى رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَرَأَى نِسَاءَ فِي الْقَبْرِ فَمَنْعَهُنَّ أَنْ يَخْرُجْنَ مِنْهُنَّ وَأَمَرَ بِالنِّسَاءِ أَنْ يَكُونَ الْكُفْرُ مَلْفُوقًا مَرْزُوقًا. وَقَالَ: إِنَّهُنَّ يَتَزَوَّرُونَ فِي جُجُورِهِمْ.

132. Qays b. Ushayb رضي الله عنه said: "I used to love a beautiful shroud." And it is said that the deceased المتوفى each other in their shrouds.¹³²

133. Sha'bi رضي الله عنه said: "When a deceased person is placed in the grave, his [previously deceased] family and children come to him and ask him about those he left behind saying: 'How is so-and-so?' and: 'What did so-and-so do?'"¹³³

134. Al-Sayūnī said: "Ibn Hibbān recorded it in *Kitāb al-waḡāyā*."

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136. Al-Sayūnī said: "Ibn Hibbān recorded it in *Kitāb al-waḡāyā*."

137. Ibn Abī al-Dunayya recorded it in *Kitāb al-waḡāyā*."

123. Ibn Abī Shaybah in *al-Muṣannaf*
124. Al-Salāfi recorded it in *al-Maṭṭaḥayḥa al-Baghdādīyya*.

وقال مجاهد:
 في الرجل يموت ويصالح ولده في قبره.

134. Mujāhid said:
 "A man's stay in the grave is made easier" by the righteousness of his child."¹³⁹

قال ابن القيم:
 الأربع بنات: متعة ومغنية. فاتنا المدية، فهي في شغل عن التزاور والتلاقي.
 إن الله المرسل غير الخبير منه، فتلاقي وتزاور وتتأخر عما كان منها في الدنيا
 بما يكون من أهل الدنيا. فتكون كل روح مع رفيقها الذي هو مثل عملها.
 روح يتبعه صل الله عليه وسلم في الرفيق الأعلى. قال الله تعالى: ومن يطع
 في الرسول فأذرك مع الذين أنعم الله عليهم من النبيين والصديقين والشهداء
 والصالحين وحسن أولئك رفيقا. وهذه المية تأتي في الدنيا وفي دار البرزخ وفي
 الآخرة. والروح مع من أحب في الدور الثلاثة.

135. Ibn al-Qayyim said:
 "Souls are of two categories: blessed or punished. As for the punished soul it is too pre-occupied [with punishment] to visit and meet other souls. As for the free, unrestrained, blessed soul, it meets and visits other souls and it remembers what it used to do in the world and the people it knew. Thus, every soul will be with souls that are similar in deeds. The soul of our Prophet Muhammad is with the Lofliest Companion, Allah. Allah said: *(Those will be with the ones upon whom Allah has bestowed favor of prophets, the steadfast affirmers of truth, the martyrs and the righteous. And these are those as companions.)* This companionship is established in the world, it is life in the grave (*barzakh*), and on the Day of Judgment, and the hadith *'A person will be with the one he loves,'* applies to all three stages."¹⁴⁰

128. In *Sharh al-sudur*, the same narration states: "A man is given the good news of the piety of his children in his grave."
 129. Al-Suyūṭī mentions that Ibn Abi al-Dunya relates this in *Kitāb al-ghābir*.
 130. *Kitāb al-Rūh* (21)

قال السليبي:
 عود الروح إلى الجسد في القبر ثابت على الصحيح لجميع الناس. وأما الجوارح في الستمرارها في البدن، وهو أن البدن يصير حيا بها كحاليه في الدنيا أو حيا بدومها، وهي حيث يشاء الله. فإن ملازمة الحياة للروح أمر عادي لا غفلي لها وإن البدن يصير حيا كحاليه في الدنيا بما تجوزة الفعل، فإن صح به تسع أحيى وقد ذكره جماعة من العلماء، ويشهد أنه صلاة موسى في قبره فلا تتغير جسدا حيا، وكذلك الصفات المذكورة في الآتياء آية الإسمراء كلها صفات لا اجساد ولا يلزم من كونها حيا حقيقة أن تكون الأبدان معها كما في الدنيا من الاختياج إلى الطعام والشراب وغير ذلك من صفات الاجسام التي فسادها من يكون لها مخيم آخر. وأما الأول كالعلم والتساع فلا شك أن ذلك ثابت لجميع الناس، هذا كلام الشيبكي.

136. Salafi said:
 According to the authentic opinion, it is established for all deceased individuals that the soul returns to the body in the grave. The only difference pertains to its duration in the body, and does the body become alive like it was in the world, or is it alive without the earthly-type of life and in another manner that Allah wills? In truth, life being connected to the soul is [experiential and] common sense, not theoretical and logical. And this—the body becoming alive when joined with the soul as it was in the world—is rationally conceivable. So if the Qur'an and Sunnah authenticate this, then it shall be followed, and a preponderance of scholars have mentioned as much. Another proof for this is the *salāh* of Prophet Mūsā in his grave. This does not suggest that his body is alive. Likewise with the qualities mentioned regarding the Prophets [who were gathered] on the Night Journey (*al-ʿisrāʾ*)—they all refer to traits, not corporeal bodies. Nor does it necessitate a form of life that entails them possessing the same corporal bodies that they possessed in the world, in terms of their need for food and drink and other things which bodies require that we observe. Rather, their reality is completely different. As for the deceased

possessing knowledge and the ability to hear, then without question, that is established for all deceased individuals; these are the words of Imam al-Subki رحمه الله.¹³¹

قال القاضي:
 ثابت أهل الشقة أن أرواح الموتى تترد في بعض الأوقات من عليين أو من سبعين
 إلى أجنابهم في ثورهم عند إرادة الله تعالى. ويحضرنا ليلة الجمعة ويحضرون
 ويحضورون ويتعلم أهل التميم وتغلب أهل العناب عاقام في عليين أو سبعين،
 في القبر يتنزه الروح واجتسد.

137. Yāfi' رحمه الله said:
 "The belief of orthodox Sunni Islam (*Ahl al-Sunna wa al-Jamā'ah*) is that the souls of the deceased return to their bodies in their graves at certain times from *'ilhiyin* (the Register of Heaven), or from *sijjin* (the Register of Hell), whenever Allah *ta'āla* wills. Especially on the night of *Jum'a al-* they sit and talk with one another, and the blessed people receive blessings and the people of punishment receive punishment, as long as they are in *'ilhiyin* or *sijjin*. And in their graves, both the soul and the body share the respective condition."¹³²

علم الموتى برؤا ربه وأشبهه بهم
 THE DECEASED RECOGNISE
 THEIR VISITORS AND DERIVE
 COMFORT FROM THEIR COMPANY

عن عائشة قالت:
 قال رسول الله صلى الله عليه وسلم: ما من رجل يزور أخاه في قبور
 استأنس به ورد عليه حتى يقوم.

138. 'Aisha رضي الله عنها said:
 "The Messenger of Allah صلى الله عليه وسلم said: 'There is no person who visits the grave of his brother and sits near it except that the deceased derives comfort from him and responds to him until he leaves.'¹³³

وعن أبي هريرة قال:
 إذا مرَّ رجل بقبْرٍ يعرّفه فسلم عليه، ردَّ عليه السلام.
 139. Abū Hurayra رضي الله عنه said:
 "When a person passes the grave of someone he knows and greets him (with *asalamu alaikum*), the deceased returns the greetings (saying *walā-kum salām*)."¹³⁴

131. *Sharh al-sudur* (304)
 132. Al-Suyuti mentions that it is in al-Yafi's *Rawd al-mayyihin*.

133. Al-Suyuti said in *Sharh al-sudur*: 'Ibn Abi al-Dunya recorded it in *Kitāb al-mafāhīm*.'
 134. Al-Suyuti said in *Sharh al-sudur*: 'al-Bayhaqi in *al-Shu'ab*'.

يُخْبِرُ ابْنَ عَبْدِ الْاِسْتِغْثَارِ وَالْتَمِيمِ:

عَنْ زُرَّارَةَ بْنِ اَوْفَى: مَنْ كَانَ يَتْرُقُهُ وَجِبْتُهُ فِي الدُّنْيَا.

140. Ibn 'Abd al-Barr ۞ recorded the following in his book *'Istikhārah*: Zarārah b. Awfā ۞ said: "Whoever the deceased knew and loved in the world [he will continue to know him in the *barzakh*]."¹³⁹

وَمَنْ تَعَدَّى مِنْ رَاسِحٍ قَالَ:

بَلَّيْتُ اَنْ اَلْتَمِي اَنْ اَلْتَمِي بِمَلْمُؤَنِ بُرُوْا رِحْمِ يَوْمِ الْجُمُعَةِ وَنَوْمَا قَبْلَهُ، وَنَوْمَا بَعْدَهُ.

141. Muhammad b. Wāsi ۞ said:

"It has reached me that the deceased recognize their visitors on the day of *Jum'ah*, the day before it, and the day after it."¹⁴⁰ Note: This report and the next ostensibly suggests the cognizance of the deceased is restricted, but this is clarified by Ibn al-Qayyim in report #144.

وَمَنْ اَلْتَمَاكَ قَالَ:

مَنْ زَارَكَ تَبْرًا يَوْمَ السَّبْتِ قَبْلَ طُلُوعِ الشَّمْسِ عَلِمَ اَلَيْتَ. قَبْلَ اَنْ تَكُنَّ ذَلِكَ وَكَجِيفَ ذَلِكَ

قَالَ: اَلَا كَانَ يَوْمَ الْجُمُعَةِ.

142. Daḥḥāk ۞ said:

"Whoever visits a grave on Saturday before the sun rises, the deceased knows it." He was asked: "How is that?" He replied: "Due to the high rank of the day of *Jum'ah*."¹⁴¹

قَالَ ابْنُ عَبَّاسٍ:

قَالَ رَسُولُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ: مَا مِنْ اَحَدٍ يَتْرُقُ اَخِيهِ الْمُوْمِنَ كَانَ يَتْرُقُهُ بِاللَّيْلِ، وَيَسَلِّمُ عَلَيْهِ اِلَّا حُرِّقَتْهُ اِلَّا حُرِّقَتْهُ وَرَدَّ عَلَيْهِ السَّلَامَ.

135. *Sharḥ al-sūdar*

136. Ibn Abi al-Dunayr in *Kitaḥ al-qubūr*, and al-Bayhaqī in *Shu'uh al-imān*.

137. Al-Suyūṭī said in *Sharḥ al-sūdar*: Ibn Abi al-Dunayr recorded it in *Kitaḥ al-qubūr*.

143. Ibn 'Abbās ۞ said:

"The Messenger of Allah ۞ said: 'No one passes by the grave of his believing brother that he knew in the world and greets him except the deceased recognizes him and returns his greetings.'"¹⁴²

وَعَنْ أَبِي حُرَيْرَةَ مَرْفُوعًا:

مَا مِنْ عَبْدٍ يَتْرُقُ عَلَى رَجُلٍ يَتْرُقُهُ فِي الدُّنْيَا، وَيَسَلِّمُ عَلَيْهِ، اِلَّا حُرِّقَتْهُ، وَرَدَّ عَلَيْهِ السَّلَامَ وَفِي الْاُرْبَعِيْنَ الطَّائِفَةِ:

زُوِيَ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَنَّهُ قَالَ: اَتَمَسَ مَا يَجُكُرُنَ الْاَيْتُ فِي قَبْرِهِ اِنَّا زَارَةٌ مِنْ مَنْ كَانَ مُجِيبًا فِي دَارِ الدُّنْيَا.

144. Abū Hurayra ۞ relates in *maṭālib* form:

"There is no servant who passes by [the grave of] someone he knew in the world and greets him except the deceased will recognize him and return his greeting."¹⁴³

It is recorded in the Forty Hadith collection of al-Tā'iriyah ۞:

That it is narrated that the Prophet ۞ said: "The deceased derives comfort in his grave when someone who loved him in the world visits his grave."

قَالَ ابْنُ الْقَيْمِ:

الْاِحَادِيثُ وَالْاَكْثَرُ تَدُلُّ عَلَى اَنَّ الرَّاٰثِرَ مَتَى جَاءَ عَلَيْهِ بِه الْاَيْتُ وَسَمِعَ سَلَامَهُ، وَاَيْتُ بِهِ وَرَدَّ عَلَيْهِ، وَهَذَا عَامٌّ فِي حَقِّ الشُّهَدَاءِ وَغَيْرِهِمْ، فَاِنَّهُ لَا يُؤْتَى.

قَالَ: وَهُوَ اَصْحَحُّ مِنْ اَبْرِ الصَّحَّاحِ الدَّالِّ عَلَى التَّقْرِيبِ.

قَالَ: قَدْ سَمِعْتُ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَأَقِيهِ اَنْ يَسَلِّمُوا عَلَى اَهْلِ الْقُبُورِ سَلَامًا مِنْ مَجَاطِبِ طَوْرَةٍ مِمَّنْ يَسْمَعُ وَيَعْبَلُ.

138. Ibn Rajab said: Ibn 'Abd al-Barr recorded it. 'Abd al-Haqq al-Ashbahī said: 'Its chain of narration is authentic. And it indicates that all of the narrators are trustworthy, and it is so. Except that it is uncommon (*gharīb*) or rather disclaimed (*munkar*)' – see *Aḥwāl al-qubūr* (112).

139. Al-Suyūṭī attributes it to al-Kharīb and Ibn 'Asākir in *al-Faḥ al-Kabīr* (6/117). Ibn Rajab said: 'Abd al-Rahmān b. Zayd has some weakness.' (*Aḥwāl al-qubūr* 113).

HEALING AFTER LOSS: CONSOLING THE BEREAVED

Ibn al-Qayyim rah said:

"A comprehensive analysis of the corpus of the *ahadith* and corroborative reports prove that the one visiting the grave is indeed recognized by the deceased, the deceased *does* hear his greeting, derives comfort from it, and returns his greeting. This is common knowledge regarding the martyr and other people because this is not restricted to a given time."

He goes on to say: "That is more correct than the report of al-Dahhak rah (i.e. report # 142) which indicates to this being restricted to a specific time."

He concludes saying: "The Messenger of Allah saw legislated that his *Ummah* greet the occupants of the graves with an identical greeting that his one given to those who hear and are mindful [i.e. the living]."¹⁴⁰

CHAPTER THREE: RESTING PLACES

140. The supplication (*du'a*) when entering the cemetery is: *As'alumu 'alaykum ahli al-din min al-mu'minin wa'l-Muslimin. Wa'inna, in sha Allah, bikum labiqun. As'al Allah lana wa lana al-ayyah* (Peace be upon you, O People of the graves among the believers and Muslims. We will, God-willing, join you. I ask Allah to grant us and you well-being!)¹⁴¹

THE RESTING PLACE OF THE SOULS

وَعَنِ ابْنِ عَبَّاسٍ قَالَ:

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: الشُّهَدَاءُ عَلَى بَارِقٍ تَبْرُجُ الْبَيْتَةَ فِي حَيْثُ عَضَّرَهُ يَخْرُجُ إِلَيْهِمْ رِثَتُهُمْ مِنَ الْبَيْتَةِ بِكَرَّةٍ وَعَصِيَّةٍ.

147. Ibn 'Abbas رضي الله عنه said:

"The Messenger of Allah ﷺ said: "The martyrs are on the riverbanks of a glistening river in Paradise, in pavilions with green domes. Their provisions come to them from the Garden by morning and evening."¹⁴⁷

وَعَنِ أَبِي بِنْدُوْدٍ قَالَ:

الشُّهَدَاءُ فِي حُبَابٍ فِي رِيَاضِ الْبَيْتَةِ يَبْعَثُ إِلَيْهِمْ تَوْرٌ وَعُثْرٌ فَيَتَرَكَانِ بِيَهَا، وَإِنَّا اخْتَأَجُوا إِلَى شَيْءٍ عَضَّرَ أَحَدُهُمَا صَاحِبَهُ فَيَأْكُلُونَ فَيَجِدُونَ فِيهِ طَعْمَ كُلِّ شَيْءٍ فِي الْبَيْتِ.

148. Ubay b. Ka'b رضي الله عنه said:

"The martyrs are in domes in the Gardens of Paradise. Cows and fish come to them and the animals squabble with each other [over which one will get the honour of being eaten by the inhabitant of Paradise]. So if the inhabitants of the Garden desire anything to eat, one of the two animals sacrifices the other animal and the inhabitants eat. They will find every kind of food in Paradise."¹⁴⁸

وَعَنِ أَنَسِ أَنَّ حَارِثَةَ لَأْمُجِلٍ، قَالَتْ أُمَّةٌ:

بَا رَسُولَ اللَّهِ، قَدْ عَلِمْتُ مَثْرَةَ حَارِثَةَ، فَإِنِ يَكُنْ فِي الْبَيْتَةِ أَضْيَرٌ، وَإِنِ يَكُنْ فِي غَيْرِ ذَلِكَ تَرَى مَا أَمْتَعَهُ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِنَّمَا حَجَّاتٌ كَثِيرَةٌ وَأَهْلٌ فِي الْفِرْدَوْسِ الْأَعْلَى.

وَعَنِ ابْنِ عَبَّاسٍ:

146. Ibn 'Abbas رضي الله عنه relates: That the Prophet ﷺ said: "When one of your friends die, Allah places their soul in the bodies of green birds that fly back and forth to the rivers of Paradise, eat from their fruits, and perch upon lanterns of gold suspended in the shade of the Throne."¹⁴⁶

141. Sahih Muslim (1887: [3/1502] and in al-Faḥr al-Kaḥir v/290 there is an addition that is ascribed to al-Tirmidhi.

142. Jam' al-Jawami' (1/657) it states that Ahmad recorded it (2388 & 2389), and Saḥih al-

149. Anas رضي الله عنه relates that when Harithah رضي الله عنه was killed, his mother said, "O Messenger of Allah ﷺ, you know the outcome of Harithah. If he is in Paradise, I will be patient, and if he is in another state, what should I do?" The Messenger of Allah ﷺ said: "There are numerous Gardens in Paradise and he is in the uppermost level of Paradise (*Jardus al-dal*)"¹⁴⁵

وَرَضِيَ كُفَيْبُ بْنُ مَالِكٍ:
أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: إِنَّمَا نَسَمَةُ الْوَيْمَنِ طَائِرٌ يَجْتَمِعُ فِي شَجَرٍ
يَبْقَى حَتَّى يُرْجَعَهُ اللَّهُ إِلَى جَنَّتِهِ يَوْمَ يَجْتَمِعُ.

150. Ka'b b. Malik رضي الله عنه relates:

That the Messenger of Allah ﷺ said: "The soul of the believer flies and sits in the trees of Paradise until Allah returns it to its body on the Day He will resurrect it."¹⁴⁶

وَرَضِيَ أُمُّ قَابِئَةَ:
بِمَا تَأْتَتْ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ التَّائِرَةِ إِذَا قُتِلَتْ، وَبِمَعْضِبَاتِهَا بَعْضًا.
قَالَتْ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: يَكُونُ يَأْتِعُمُ طَيْرٌ يَجْتَمِعُ بِالسَّخْرِ، حَتَّى إِذَا
كَانَ يَوْمَ الْقِيَامَةِ، وَخَلَّتْ كُلُّ نَفْسٍ فِي جَنَّتِهَا.

151. Umm Hani' رضي الله عنها relates:

That she asked the Messenger of Allah ﷺ about the deceased visiting each other when we die, and our doing good to each other. The Messenger of Allah ﷺ said: "The soul will be in the most blessed birds in the trees [of Paradise] until the Day of Judgment begins, then every soul will enter its body."¹⁴⁷

¹⁴⁵ Sahih al-Bukhari in the chapter on the virtue of those who participated in Badr (5/6)
¹⁴⁶ Muawata in the Section on funerals, in the chapter on the souls of believers, and in Miqyah in the Section on al-Zuhd, in the chapter on mentioning the grave and deorption (4271), and Ibn Hibban (734) pg. 187. Al-Hafiz Ibn Kathir described this chain of narration by saying: 'An authentic chain of narration.'

¹⁴⁷ Ibn Rajab said: 'Imam Ahmad recorded it and al-Hafiz Ibn Hajr added in al-Ishah that it is ascribed to Abu Bakr b. Abi Shaybah.'

وَرَضِيَ أُمُّ بَيْشَرَ بْنِ الْبَرَاءِ:
أَنَّهَا قَالَتْ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: كَيْفَ يَجْتَمِعُ الْوَيْمَنُ؟ قَالَ: يَرْتَدُّ
بِذَلِكَ النَّفْسِ السَّالِئَةِ (وَي) طَيْرٌ مُخْضِرٌ فِي الْجَنَّةِ. فَإِنْ كَانَ الطَّيْرُ يَجْتَمِعُ الْوَيْمَنُ فِي زُلُومِ
السَّخْرِ فَأَتَتْهُمْ يَجْتَمِعُونَ.

152. Umm Bishar b. al-Bara' رضي الله عنها relates that:

She asked the Messenger of Allah ﷺ, "How will the deceased socialize with each other?" He ﷺ said: "Congrond you! Pure souls will be in green birds in Paradise. So just as birds socialize with each other in the treetops, so do the souls."¹⁴⁸

وَرَضِيَ عَبْدِ الرَّحْمَنِ بْنِ كُفَيْبِ بْنِ مَالِكٍ قَالَ:
لَا حَصْرَتْ كَتَبْنَا الْوَرَاءَةَ، أَنَّهُ أُمُّ بَيْشَرَ بْنِ الْبَرَاءِ وَقَالَتْ: يَا أَبَا عَبْدِ الرَّحْمَنِ، إِنِّي
لَقِيتُ فُلَانًا، فَأَتَوْتُهُ بِمِثِي السَّلَامِ. قَالَ مَا: يَنْفَعُكَ اللَّهُ يَا أُمَّ بَيْشَرَ، تَعْنِي الْمَرْءُ
مِنْ ذَلِكَ. فَقَالَتْ: أَنَا سَمِعْتِ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: إِنَّ نَسَمَةَ
الْوَيْمَنِ تَنْسَبُ فِي الْجَنَّةِ حَيْثُ سَاءَتْ، وَنَسَمَةُ الْكَافِرِ فِي سَجْعِينَ مَسْجُورَةٍ. قَالَ بِي:
قَالَتْ: مَوْزٌ ذَلِكْ.

153. Abd al-Rahman b. Ka'b b. Malik رضي الله عنه said:¹⁴⁹

"When death was approaching Ka'b, Umm Bishar bint al-Bara' رضي الله عنها came to him and said: 'O Abi' Abd al-Rahman, if you meet so-and-so, then convey my greetings to him.' He said to her: 'May Allah forgive you, O Umm Bishar, we will be too pre-occupied for that.' So she said: 'Have you not heard the Messenger of Allah ﷺ saying: 'The soul of the believer flies in Paradise wherever it will. And the soul of the disbeliever is shackled in the Confiner of Hell (*sijīn*)'. He replied: 'Of course.' She added: 'So without doubt, it will be like that.'¹⁵⁰

¹⁴⁸ Ibn Rajab said in *Ahwal al-qubur* (10): 'Ibn Abi al-Dunya recorded it.'

¹⁴⁹ *Shah al-sudur* has the name of the narrator as Hanzala b. Malik b. Hasan.

¹⁵⁰ Al-Suyuti said: 'Ibn Majah, al-Tabarani recorded it, and al-Bayhaqi in *Shah al-riwayat* with a sound chain of narration.'

قال:

بني مزابل عمرو بن العتيب قال:
يا رب الذي صل الله عليه وسلم عن ارواح المؤمنين فقال: في حواصل طير
ذلك التي صل الله عليه وسلم عن ارواح الكفار قال:
في حواصل طير في الجنة حيث شاءت. قالوا: يا رسول الله، وارواح الكفار؟ قال:
غير تترشح في الجنة في سجنين.

In the letters of 'Amr b. al-Habib he it is said:

I asked the Prophet ﷺ about the souls of the believers and he said: "They are in the bodies of green birds flying in Paradise wherever they will." They asked: "O Messenger of Allah ﷺ, how about the souls of the disbelievers (kuffar)?" He replied: "They are detained in the Confiner of Hell (sijjin)."¹⁵¹

ومن سجد بن العتيب:

إن سنان الغاري وعبد الله بن سلام النخعي، فقال أحدهما لصاحبه: إن أقيمت
ربك قبل، فأخبرني بأنا أقيمت؟ فقال: أو تلقى الأحياء الأوتوات؟ قال: نعم.
إن الأوتوات، فإن أرواحهم في الجنة وهي تذهب حيث شاءت.

154. Sa'īd b. al-Musayyib relates:

That Saīmān al-Farisi and 'Abdullah b. Salām met and one of them said to the other: "If you meet your Lord before I do, then inform me about what you encounter?" Then he asked: "But do the living meet the dead?" He said: "Yes. As for the believers, their souls are in Paradise; they go wherever they wish."¹⁵²

ومن عبد الله بن عمرو قال:

أرواح المؤمنين كالزواجر، تأكل من قشر الجنة. وأخروجها ابن منة تزورها.

151. Al-Suyūṭī said: 'al-Ṭabarānī recorded it in the *maṣānif* of 'Amr b. Ḥabīb.'

152. Al-Suyūṭī said: 'al-Bayhaqī recorded it in *Shu'ab al-Imān*, and Ibn Abī al-Dunayr the *Book of Dreams*.'

قال:

Abdullah b. 'Amr said:
The souls of the believers are like starlings (small birds), they eat from the
fruits of Paradise. Ibn Mandah recorded it in *maṣnū'* form.¹⁵³
ومن كعب قال:

جئت الأذى فيها طير مخضر تزحف فيها أرواح المؤمنين الشهداء تسترخ في البر
وأرواح آل بزغون في أجواف طير سود وعلى النار تغدو وتزوح. وإن ألقوا
المؤمنين في عصائب في الجنة.

156. Ka'b said:

'Jannat al-Ma'wa, a level in Paradise, contains green birds in which the souls of martyred believers rise into' and fly around in Paradise. The souls of the followers of Pharaoh are in the stomachs of black birds and upon fire going back and forth. And the believing children are in sparrows in Paradise."¹⁵⁵

ومن هذيل قال:

إن أرواح آل بزغون في أجواف طير سود تزوح وتغدو على النار. وأرواح الشهداء
في أجواف طير مخضر، وأولاد النسلين أم يملأوا الجلم في عصائب من عصائب
الجنة تزحف وتسترخ

157. Hudhayl said:¹⁵⁶

"The souls of the followers of Pharaoh are in the stomachs of black birds going back and forth in the Hellfire. The souls of the martyrs are in green birds, and the children of Muslims who have [died but] not attained puberty are in sparrows from the sparrows of Paradise, frolicking to and fro."¹⁵⁷

151. Al-Suyūṭī said: 'al-Bayhaqī recorded it in *Shu'ab al-Imān*, and Ibn Abī al-Dunayr in the *Book of Dreams*, Ibn Rajab mentioned it in *Aḥwāl al-qubūr* (134).'

154. Instead of the word 'rise' (*arraqū*), *Sharḥ al-sūdār* mentions the word 'graze' (*arraqū*). Hence, the meaning would be "The souls of martyred believers inhabit green birds that graze in *Jannat al-Ma'wa* and fly around Paradise."

155. Ibn Abī Shaybah recorded it in *al-Musannaf*, and al-Bayhaqī in *Shu'ab al-Imān* via Ibn Abī al-Dunayr.

156. In *Sharḥ al-sūdār*, the name of the narrator is Hudhayl.

وربن ابن عمر قال:

وربن ابن عمر قال: "The souls of the believer adopt the forms of white birds under the shade of the Throne, while the disbelievers are in the seventh level of earth."

158. Ibn 'Amr ؓ said:

"The souls of the believer adopt the forms of white birds under the shade of the Throne, while the disbelievers are in the seventh level of earth."

وربن أبو سعيد الخدري رضي الله عنه:

وربن أبو سعيد الخدري رضي الله عنه: "The Prophet ﷺ said: "I travelled the Ascension Route that the souls of the children of Adam ؑ will travel through [at death]. Creation will not experience a journey more beautiful than the Ascension that the deceased will experience when his eyes will turn to the sky [at the time of death], and that will be amazing for him. I ascended with Angel Jibril ؑ and the door of the heaven was opened for me and behind, I saw 'Ādam ؑ and the souls of his believing offspring were being shown to him, and he said about one of them: 'O good soul and good person! Place him in the Heavenly Register (tiliyim).' Then, the souls of his disobedient offspring were shown to him and he said: 'O foul soul and foul person! Place him in the Confiner of Hell (sijjin).'"

159. Abū Sa'īd al-Khudrī ؓ relates that:

The Prophet ﷺ said: "I travelled the Ascension Route that the souls of the children of Adam ؑ will travel through [at death]. Creation will not experience a journey more beautiful than the Ascension that the deceased will experience when his eyes will turn to the sky [at the time of death], and that will be amazing for him. I ascended with Angel Jibril ؑ and the door of the heaven was opened for me and behind, I saw 'Ādam ؑ and the souls of his believing offspring were being shown to him, and he said about one of them: 'O good soul and good person! Place him in the Heavenly Register (tiliyim).' Then, the souls of his disobedient offspring were shown to him and he said: 'O foul soul and foul person! Place him in the Confiner of Hell (sijjin).'"

158. In Ibn al-Mubarak's *al-Zuhd* and *Sharh al-sūdir* the narrator is Umar. Also, the Qura mentions that there are seven levels of heaven and earth in His word (It is Allah who created seven heavens and of the earth, the like of them.) [Talaq 65:12]

159. *Al-Jami' al-Saghir* (2198) and the chain of narration contains Muhammad b. Sulaym about whom al-Bukhari said: "There is discussion about him, as well as Hafī b. Sālim al-Muqābil." *Al-Dhahabī* said: "He is discarded, and Abu Sahl Hishām b. Malik is also discarded." *Al-Suyūṭī* said in *Sharh al-sūdir* that Abu Nu'aym recorded it with a weak chain of narration (233) and it is recorded in *al-Jami' al-Kabir* (1/224) starting: "Al-Dajlani relies on the authority of Abu Hurayra ؓ."

وربن أبو هريرة قال:

قال رسول الله صلى الله عليه وسلم: إن أرواح المؤمنين في السماء العاوية ينظرون إلى مكانهم في الجنة.

160. Abu Hurayra ؓ relates that:

"The Messenger of Allah ﷺ said: "The souls of the believers are in the seventh level of heaven, gazing upon their abodes in Paradise."

وربن زغب بن عتبة قال:

إن لله في السماء العاوية دارا يقال لها البيضاء تجتمع فيها أرواح المؤمنين. فإذا مات من أهل الدنيا أخذ، تَلَفَّتُهُ الأرواح يسألونه عن أخبار الدنيا كما يسأل القريب عن أهله إذا قدم عليهم.

161. Wahb b. Munabbih ؓ said:

"To Allah belongs a special abode in the seventh heaven named *al-Bardā'* wherein the souls of the believers gather. So when one of the people of the world dies, souls receive him and ask him about the news of the world the same way a family asks and seeks news from their family member who has been absent from them when he reunites with them."

وربن ابن عمر:

إن عروى أشاء بانها عبد الله بن الزبير وجنته مصلوبة. فقال: لا تحزني، بل إن الأرواح عند الله في السماء وأما هذه جنة.

162. Ibn 'Umar ؓ said:

"He consoled his sister, Asmā', about her son 'Abdullah b. al-Zubayr ؓ while his corpse was undergoing rigor mortis and becoming stiff, becoming stiff, saying 'Grieve not because in the sight of Allah, souls are in the heavens and these are merely corpses.'"

160. Abu Nu'aym recorded it in *al-Hilya* under the entry of Wahb b. Munabbih (4/13).

161. *Al-Suyūṭī* said in *Sharh al-sūdir* (233): "Sa'īd b. Mansūr recorded it in his *Sunan*."

162. *Al-Marwazi* records in *al-Jand'iz* - see *Sharh al-sūdir* (233).

وقال: **عَبْدُ الْمُطَّلِبِ قَالَ:**

وَبْنُ عَبْدِ اللَّهِ بْنِ الرَّثِيمِ عَنِ النَّعَّاسِ بْنِ عَبْدِ الْمُطَّلِبِ قَالَ:
تَبَعَ أَرْوَاحَ الْمُؤْمِنِينَ إِلَى جَبْرِئِيلَ فَقَالَ: أَنْتَ وَبِي هَذِهِ إِلَى يَوْمِ الْقِيَامَةِ.

163. 'Abdullah b. al-Zubayr relates, that 'Abbas b. 'Abd al-Muttalib said: "The souls of the believers are raised up to Jibril and it is said to him, 'You are the guardian of this soul until the Day of Judgment.'"¹⁶³

وَبْنُ الْبَيْرَةِ بْنِ عَبْدِ الرَّحْمَنِ قَالَ:

بَيْنَ عَلَانِ الْقَارِسِيِّ عِنْدَ اللَّهِ بْنِ سَلَامٍ فَقَالَ لَهُ: إِنْ مِتُّ قَبْلِي فَأَخْبِرْنِي بِمَا تَلْفِي.
وَأَنْتَ مَاتَ قَبْلَكَ أَخْبِرْتَنِي. قَالَ: وَكَيْفَ وَقَدْ مِتُّ؟ فَقَالَ: إِنْ الرُّوحُ، إِذَا خَرَجَ مِنْ
الْجَسَدِ كَانَ بَيْنَ السَّمَاءِ وَالْأَرْضِ حَتَّى يَرْتَدَّ إِلَى جَسَدِهِ.

164. Mughirah b. 'Abd al-Rahmān said:

"Salmān al-Fārisī met 'Abdullah b. Salam and said to him: 'If you die before me, then inform me about what you encounter, and if I die before you, I will inform you.' 'Abdullah asked: 'How will you do so if you have already died?' He replied: 'When the soul leaves the body it is between the heavens and the earth until it returns to its body.'"

وَقَالَ ابْنُ عَبَّاسٍ فِي قَوْلِهِ تَمَّتْ:

لَمْ يَبْرَأْكَ الْأَنْفُسَ حِينَ مَوْتِهَا وَالْبُيُوتَ لَمْ تَمُتْ فِي سَمَائِهَا فَجَسَدُكَ الَّتِي قَفَضَ عَلَيْهَا
الرُّوحُ يُرْتَدُّ إِلَى الْأَرْضِ إِلَى أَجْلِ مُسَمَى. قَالَ: سَبَبَ تَعْدُوْدُ مَا بَيْنَ الْقَرِيْبِ وَالْبَعِيْبِ
بَيْنَ السَّمَاءِ وَالْأَرْضِ. فَأَرْوَاحَ الْمُؤْمِنِ وَأَرْوَاحَ الْإِنْحِيَاءِ إِلَى ذَلِكَ السَّبَبِ تَكْتَلِقُ النَّفْسُ
إِلَى النَّفْسِ الْخَلِيَّةِ. فَإِذَا أَرَادَ فِيهِ الْخَلِيَّةُ بِالْإِنْصِرَافِ إِلَى جَسَدِهَا لِتَتَكَمَّلَ رِزْقُهَا،
تَلْبَسُ الْكَلْبَةَ، وَأَرْسَلَتْ الْآخَرَى.

163. Al-Suyūṭī said in *Sharḥ al-sūdūr* (236): 'Sa'īd b. Mansūr recorded it in his *Sunan*.¹⁶³ Ibn Jarīr al-Ṭabarī records it in *Kitāb al-ʿadāb* — see *Aḥwāl al-ḡāhib* (156).

CHAPTER THREE: RESTING PLACES

165. Ibn 'Abbas explained the words of Allah Most High: (It is Allah that takes the souls (of men) at death: and those that die not (He takes) during their sleep: those on whom He has passed the decree of death He keeps back (from returning to life) but the rest He sends (to their bodies) for a term appointed) as follows; there is an outstretched bridge between the east and the west, and between the heavens and the earth. The souls of the deceased are connected to the souls of the living [by it]. Then they are given permission to live and go back to their respective bodies to complete its portion of worldly provision. Thus, the souls of the deceased are held back and the living are sent forth."¹⁶⁴

وَبْنُ الْفِرْدَوْسِيِّ وَمُؤْمِنِيهِ وَكَلِمَةُ مِنْ حَدِيثِ أَبِي الدَّرْدَاءِ:
الْبَيْتُ، إِذَا مَاتَ، يَبْرِيهِ حَوْلَ كَارِهِ شَهْرًا وَحَوْلَ قَبْرِهِ سَنَةً. ثُمَّ يَرْجِعُ إِلَى الْعَيْبِ
الَّذِي تَلْفَعِي فِيهِ أَرْوَاحَ الْإِنْحِيَاءِ وَالْأَمْوَاتِ.

In the book *al-Firdous*¹⁶⁵—although the author's son did not provide a chain of narrators—is the *ḥadīth* of Abū al-Dardā' which states:

"When a person dies, he is kept around this abode for a month, and around his grave for a year. Then he will be taken to the place where the souls of the living and the dead meet."¹⁶⁶

وَعَنْ سَعِيدِ بْنِ النَّعْبِيِّ عَنْ سَلْمَانَ الْقَارِسِيِّ قَالَ:

أَرْوَاحَ الْمُؤْمِنِينَ فِي يَتْرَجُ مِنَ الْأَرْضِ تَهْتَفُ حَيْثُ شَاءَتْ. وَأَنْفُسَ الْكَافِرِينَ فِي سَجِينٍ.
"The souls of the believers are in the intermediary realm (*barzakh*) in the earth; they go where they please. And the souls of the disbelievers are in the Confinement of Hell (*Sijjīn*)."¹⁶⁷

164. Al-Suyūṭī said in *Sharḥ al-sūdūr* (269): 'Jubayr recorded in his *uṣṭūr*.

165. This refers to al-Daylami's book *Musnad al-firdous*.

166. Al-Daylami's *Musnad al-firdous* which is a manuscript.

167. Ibn al-Mubārak recorded it in *al-Zuhd*, and al-Ḥākim al-Tirmidhī in *Nawādir al-ʿawāl* — see *Sharḥ al-sūdūr* (236).

وقال ابن القيم:
البرزخ هو الحاجز بين الشقين. وكانه أراض في أرض بين الدنيا والآخرة.

167. Ibn al-Qayyim said:

"The intermediary realm (*barzakh*) refers to a barrier between two things. And it is as if what Salmān meant by 'in the earth' is 'between the world (*dunya*) and the hereafter (*akhirah*).'"

وروى مالك بن أنس قال:

يتنبي أن أرواح المؤمنين برسلة تذهب حيث شاءت.

168. [Imam] Malik b. Anas said:

"It has reached me that the souls of the believers are set free (i.e. unrestrained); they go where they please."¹⁶⁸

وروى عبد الله بن عمرو قال:

أرواح الكفار تجتمع ببرزخ الموت - وسنة بضرخ موت - وأرواح المؤمنين تجتمع بالجنة.

169. 'Abdullah b. 'Amr said:

"The souls of the disbelievers gather in *Barhā*—a swamp (or well) in Hadramawt, Yemen—and the souls of believers gather in *Jābiyah*."¹⁶⁹

وروى عمرو بن زويمر قال:

الجنة نحية فيها كل روح طيبة.

170. 'Urwah b. Ruwaym said:

"*Jābiyah*; every pure soul goes to it."¹⁷⁰

وروى علي بن أبي طالب رضي الله تعالى عنه قال:

أرواح المؤمنين في بئر زمزم، وأرواح الكافرين في وادٍ يقال له بزموت.

168. In *Sharh al-sudur* (236): 'Ibn Abi al-Dunya records it.'

169. Al-Suyūṭī said: 'this report is recorded by al-Marwazi and Ibn Manduh in *al-sudur* as well as Ibn 'Asakir.' See *Sharh al-sudur* (236) and Ibn al-Qayyim's *al-Rūḥ* (142).

170. Al-Suyūṭī said in *Sharh al-sudur* (237): 'Ibn 'Asakir recorded it.'

171. 'Abū b. 'Abī Tālib said:

"The souls of the believers gather in the well of *Zam Zam* and the souls of the disbelievers gather in a valley called *Barhā*."¹⁷¹

وروى عبد الله بن عمرو قال:

أرواح المؤمنين تجتمع بأرجاء، وأرواح الكافرين تجتمع بظلمة من حضر موت.

172. 'Abdullah b. 'Amr said:

"The souls of the believers gather in a place called *Arhā* and the souls of the polytheists gather in a place called *Zaḥrā* in Hadramawt."¹⁷²

وروى وهب بن منبه قال:

إن أرواح المؤمنين، إذا قبضت توضع إلى ملك يقال له ريبيل. وهو حراز أرواح المؤمنين.

173. Wāḥ b. Munabbih said:

"When the souls of the believers are taken, they are raised to an angel called *Rimḡā'il*. He is the keeper of the souls of the believers."¹⁷³

وروى إبان بن ثعلب عن رجل من أهل الكتاب قال:

الملك الذي على أرواح الكفار يقال له ذوزجة

174. 'Abān b. Tha'lab relates that a man from the authority of a man from the People of the Book said:

"The angel in charge of the souls of the disbelievers is called *Dūjahā*."¹⁷⁴

171. Al-Suyūṭī said: 'Ibn Abi al-Dunya recorded it' and Abu Bakr al-Najjād is well known to be among his camp. See Ibn al-Qayyim's *al-Rūḥ* (143).

172. Al-Suyūṭī said in *Sharh al-sudur* (237): 'Al-Hākim recorded it in his *Muṣaḥḥ*, and Ibn Manduh.'

173. Al-Suyūṭī said in *Sharh al-sudur*: 'Ibn Abi al-Dunya has recorded it.'

174. Al-Suyūṭī said in *Sharh al-sudur* (238): 'He is called *Dūmah*' and he said Ibn Abi al-Dunya recorded it.'

في غيره وهذا غلط محض.

وعن كعب قال:
 البحر على ميثر من ثور بين البحر الأعلى والبحر الأسفل وقد أمرت ذوات
 البحر أن تسمع له وتطيع. وتعرض عليه الأرواح بكرة وصية.
 175. Kab said:
 "Al-Khair, the Pious Servant, is upon a pulpit (*minbar*) of light between
 the highest sea and the lowest sea and he has commanded the Beast of the
 Earth to listen to him and obey him. And souls are shown to him in the
 mornings and the evenings."¹⁷⁵
 هذا صحيح ما وثقنا عليه من الأحاديث والآثار في ممر الأرواح. وقد اختلفت
 أوامر الملائكة به بحسب اختلاف هذه الآثار.

This concludes a collection of *ahādīth* and reports (*ahwā*) we came across about the resting place of the souls. The statements of scholars (*uhmā*) differ about it commensurate to the differences between the reports [which are negligible], and they are as follows:

قال ابن القيم:
 والنفوس آله لا يخلاف، وأن الأرواح متفاوتة في مستقرها في البرزخ أعظم تفاوت،
 ولا تتعرض بين الأرواح فإن كلاً منها واردة على برفق من الناس بحسب درجاتهم.
 قال: وعلى كل تقدير فالروح بالبدن اتصال بحيث يصحح أن مخاطب وتسلم
 عليها وتعرض عليها مفقدها وغير ذلك بما ورد، فإن للروح شأن آخر فتكون
 في الرين الأعلى وهي مضملة بالبدن إذا سلمت المسلم على صاحبه رد عليه السلام
 وهي مكاتبه هناك. وإنما يأتي اللطيف هنا من عباس الغائب على السامع، فيعتقد
 أن الروح من حيث ما يعتقد من الأجسام التي إذا بلغت مكاناً آت يمكن أن تكون

في السماء السابعة. والروح هناك كانت في مجال البدن وما اتصال بالبدن حين
 يصل في غيره ويبدأ السلام. فالروح تروى عليه وهو في الرين الأعلى، ولا تتعرض
 بين الأموات فإن شأن الأرواح غير شأن الأبدان. وقد مثل ذلك بعضهم بالنفس
 في السماء وشعاعها في أرض. وقد قال صلى الله عليه وسلم: من صل على عند
 قبري سمعته، ومن صل على نأبها بلغته.

هذا مع القطع بأن روحه في عليين مع أرواح الأبياء وهو الرين الأعلى، أو
 في حاجر بين السماء والأرض، أو سمعت وما اتصال بالبدن حيث يدرك وتسمع
 وتصل ويقرأ. وإنما يستغرب هذا لكون السامع الدنيوي ليس فيه ما يشابه هذا.
 وأمر الأخرى والبرزخ على تعط غير الآلوف في الدنيا إلى أن قال: واتصل آله
 ليس للأرواح سمعها وسميتها مستقر واحد، وكذا على اختلاف علمها وتسلم
 مقامها، كما اتصال بأجسادها في حورما يحصل كما من النسيم أو الغلاب النسيم
 ما كُتب.

176. Ibn al-Qayyim said:

"For all intents and purposes, there is no disagreement on the issue that souls are 'absent' from their resting places in the *barzakh* in the greatest way. And there is no contradiction between these proofs, because each proof has been transmitted about various categories of people according to their [spiritual] ranks."¹⁷⁶

He continues by saying: "And for every rank of people, the soul has a connection with the body that allows it to be addressed and receive greetings, to be shown its seat [in *jannah* or *jahannam*], and many other points have been transmitted. Because the soul is an absolutely unique entity that can

175. Al-Suyūṭī said in *Sharḥ al-sūdūr*: 'al-'Aqlī recorded it with a weak chain of narration via Khālid b. Ma'dān.'

176. Ibn al-Qayyim's *al-Rūḥ*.

be in the Highest Heights while simultaneously be connected to the body, such that when a Muslim greets his [deceased] companion, he can return the greeting even though his soul is in that far off place [in the Highest Heights]. The only reason a misunderstanding occurs here is when a like analogy is created between [the soul and the body, and between] someone that's absent and someone that's present, which asserts that the soul is like connected to the body in such a way that if the body goes somewhere, then it is not possible for the soul to be in another place; and this is pure error."

"For instance, Prophet Muhammad ﷺ saw Prophet Mūsā on the Night Journey standing in prayer in his grave and saw him in the sixth heaven. Here, the soul was in the form of a body; and it had a connection to the body such that it can pray in the grave and return the greeting to the soul returns to the body while it is in the Highest Heights. There is no contradiction between the two because the matter of the soul is completely different than that of the body. Some scholars have likened it to the sun situated in the sky, while its rays shine on earth. The Messenger of Allah ﷺ said: 'Whoever sends blessings upon me at my grave, I hear it. And whoever sends blessings upon me from a distance, it is conveyed to me.'"

"This, in addition to the fact that the Prophet's soul is in the Heavenly Register (*Illyīn*) along with the souls of the Prophets, which is in the Highest Company (i.e. with Allah). Or that other souls are in a buffer zone between the heavens and the earth, or are imprisoned, and all have a connection with their bodies such that they can comprehend, hear, pray, and recite. This will only seem strange from a worldly perspective using worldly laws, because there is nothing that resembles it in the world. And the affairs of the hereafter and the life in the grave (*barzakh*) are utterly incomparable to matters of this world."¹⁷⁷

"The upshot is that souls, whether blessed or wretched, do not all have identical resting places. All of them occupy various abodes and go to their appropriate resting places. They have a connection with their bodies in their graves, either receiving blessings or an abiding punishment, as was decreed [in Allah's Foreknowledge]."

وَقَالَ الْحَاظِبُ بْنُ حَجْرٍ:

أَرْوَاحُ الْمُؤْمِنِينَ فِي عِلِّيِّينَ، وَأَرْوَاحُ الْكَافِرِينَ فِي سَجِّيْنٍ. وَكُلُّ رُوحٍ بِجَسَدِهَا

¹⁷⁷ Ibn al-Qayyim's *al-Rūh*.

أَنْصَالَ مَقْبَرِي لَا يُضِيهِ الْأَنْصَالَ فِي الْحَيَاةِ الدُّنْيَا. بَلْ أُنْبِئُهُ قَبْرِي بِحَالِ النَّوْمِ
رَأَيْتُكَ كَأَنَّ هُوَ أَشَدُّ مِنْ حَالِ النَّوْمِ أَنْصَالَ.

قَالَ: وَبِهَذَا يُجْتَمِعُ بَيْنَ مَا وَرَدَ أَنَّ مَقْبَرَهَا فِي عِلِّيِّينَ أَوْ سَجِّيْنِ أَوْ بَرِيٍّ، وَنَاظِرًا
إِلَى عَبْدِ الرَّبِّ عَنْ الْجَنَّةِ هُوَ أَنَّهَا عِنْدَ أُنْبِيَاءِ كُوفَرَهَا.

قَالَ: وَرَمَعَ ذَلِكَ، فَبَيَّ مَأْدُونٌ قَدَّ فِي الْقَصْرِ فِ وَأَتَاوِي إِلَى عَمَلِهَا مِنْ عِلِّيِّينَ أَوْ سَجِّيْنِ
قَالَ: وَإِذَا تَقَلَّ الْيَتِّ مِنْ قَبْرِ إِلَى قَبْرِ، فَلَا أَنْصَالَ الذَّكُورُ مُنْتَهَى وَكَمَا إِيَّا
تَفَرَّقَتْ الْأَجْزَاءُ.

¹⁷⁸ Hafiz Ibn Hajar said:

"The souls of the believers are in the Heavenly Register (*illyīn*) and the souls of the disbelievers are in the Confines of Hell (*sijīn*). Every soul has a metaphysical connection to its body that is unlike its connection to it in the world. Rather, its connection resembles that of one sleeping, albeit a more intense connection than that of one sleeping."

He said: "This reconciles between what has been transmitted about its resting place being in either *illyīn*, *sijīn*, in a specific well of water, or what Ibn 'Abd al-Barr has related from a multitude of scholars that they are in the enclosure of their burial plots."

He adds: "With that said, the soul is permitted to move about and to take sanctuary in its respective abode, either in the Heavenly Register or in the Confines of Hell."

He concludes saying: "When a deceased person's soul moves from grave to grave, the abovementioned connection remains, and similarly, it remains if his body parts are scattered."

وَقَالَ صَاحِبُ الْإِنْصَاحِ:

¹⁷⁸ Al-Suyuti said *Sharh al-sudur* (244): 'Ibn Hajar said this in his *Fatawa*'.

الشم على جهات مختلفة:

بينما ما هو طابو في أشجار مختلفة في الجنة،
 وبينما ما هو في حواصل طير خضر،
 وبينما ما هو في حواصل طير كالأرانب،
 وبينما ما هو في أشجار الجنة،
 وبينما ما هو في صور مختلف من ثواب أعمالهم،
 وبينما ما تنسج وترد إلى جنتها ثورودها،
 وبينما ما تنسج أزواج القبور صدى،
 وبينما ما هو في كفالة يكتابل،
 وبينما ما هو في كفالة آدم،
 وبينما ما هو في كفالة إبراهيم.

قال القسطنطين:

وبما قول حسن يجمع الاختيار حتى لا تتداخل.

178. The author of *al-Jfāh* stated:

Blessed souls are in various states, including, souls that are:

- in birds in the different trees of Paradise,
- in the bodies of green birds,
- in the bodies of starling birds,
- in the trees of Paradise,
- in forms that are made up of the rewards of their actions,
- visiting its corpse going back and forth,
- meeting the souls of those being seized,
- in the guardianship of Angel Mikā'il ؑ,
- in the custodianship of Prophet Ādam ؑ.

in the custodianship of Prophet Ibrahim ؑ.¹⁷⁹

[commenting on the above report]: Al-Qurtubi said

"This is a good opinion that reconciles various reports in a way that they do not contradict."¹⁸⁰

وذكر البيهقي:

في كتاب عقاب القبر نحوه لا ذكر حديث ابن مسعود في أزواج الشهداء وحديث ابن عباس. ثم أورد حديث البخاري عن إبراهيم قال: لا توفي إبراهيم بن النبي صل الله عليه وسلم، قال رسول الله صل الله عليه وسلم: إن له مريضاً في الجنة.

Al-Bayhaqi mentions similar

In his book *The Punishment in the Grave*, when he mentions the *hadith* of Ibn Mas'ūd about the souls of the martyrs and the *hadith* of Ibn 'Abbās. Then he brings the *hadith* of al-Bukhārī narrated by al-Barā' who said: "When the son of the Prophet Muhammad ﷺ, Ibrahim, passed away, the Messenger of Allah ﷺ said: 'He has a wet-nurse in Paradise.'"

ثم قال: يجكي رسول الله صل الله عليه وسلم عن ابنه إبراهيم بأنه يرضع في الجنة، وهو مذكور بالفتح في قبره باليدية.

179. Then al-Barā' said: "The Messenger of Allah ﷺ foretold that his son, Ibrahim ؑ is being suckled" in Paradise while he is buried in his grave in *Jannat al-Baqi'* in Madinah."¹⁸²

قال القسطنطين في بحر الكلام:

الأزواج على أربعة وجوه:

أزواج الأيتام يخرج من جسدتها وتصب صورتها مثل انك والكافور وتكون

179. It states in al-Qurtubi's *al-Tadhkirah* (197): 'Shabīb b. Ibrahim mentioned it in his book *al-Jfāh*.'

180. Al-Qurtubi mentions this in *al-Tadhkirah* (197).

181. In another manuscript, it mentions the wording 'is resting' (*yadū*).

182. Al-Suyūfī transmits it in *Sharh al-sudūr* on the authority of al-Bayhaqi.

في الجنة تأكل وتشرب وتنتعم وتأوي بالليل إلى قناديل التبريز.
 وأرواح الجيعة من الشهداء تخرج من جسديها وتكون في أجواف طير خضير
 في الجنة تأكل وتشرب وتنتعم، وتأوي إلى قناديل منقطة تحت التبريز وأرواح
 الطائفة برئيس الجنة، لا تأكل ولا تنتعم، ولكن تتلطف إلى الجنة.
 وأرواح الغصاة من المؤمنين تكون بين السماء والأرض في المواء.
 وأرواح الكفار تهب في سجن في جوف طير سود تحت الأرض العافية.
 وأرواح الأجداد تتعدت الأرواح، وتكلم الأجداد من كائنات في السماء
 وبين فضيلة أجدادها تتعدت الأرواح، وتكلم الأجداد من كائنات في السماء
 ويردوا في الأرض.

180. Imam al-Nasafi¹⁸³ stated in *The Ocean of Discourse* (*Bohr al-Kalām*):
 Souls are of four types:

1. **The souls of Prophets** ﷺ leave their bodies, and their forms become like musk and camphor [i.e. like vapor]. They are in Paradise, eating and drinking, receiving blessings, and they take refuge at night in the lanterns of the Throne.
2. **The souls of the obedient from among the martyrs** leave their bodies, and occupy the bodies of green birds in Paradise eating, drinking and receiving blessings. They take refuge in lanterns that are suspended under the Throne. **And the obedient souls [who are not martyrs] dwell in the outskirts of Paradise, neither eating nor drinking nor receiving blessings.** However, they will enter Paradise."
3. **The souls of the disobedient among the believers** occupy the space between the heavens and the earth in the air.
4. **As for the souls of the disbelievers**, they are in the Confines of Hell, in the bellies of black birds, under the seventh earth. Their souls are connected to their bodies, and are being punished while their body feels the punishment, just as the sun is situated in the sky and its light is on earth."¹⁸⁴

183. In *Sharh al-sudur* (239) it mentions al-Shaḥīr.
 184. *Ibid*

رَضَاعُ أَطْفَالِ الْمُؤْمِنِينَ وَحَضَانَتِهِمْ
 BELIEVING-INFANTS ARE SUCKLED
 AND NURSED IN PARADISE

عن ابن عمر رضي الله عنهما قال:
 قال رسول الله صلى الله عليه وسلم: كل مولود يولد في الإسلام، فهو في الجنة
 حتى يعتان رثان، يقول: يا رب أورد على أبيي.

181. Ibn 'Umar رضي الله عنهما said:
 "The Messenger of Allah صلى الله عليه وسلم said: 'Every child is born in a state of submission to God (Islam). So [if he dies before puberty, then] he will be in Paradise, satiated, and with a fragrant smell, calmly saying: 'O Lord, bring my parents to me.'"¹⁸⁵

وعن خالد بن معدان قال:
 إن في الجنة شجرة يقال لها طوى. كلها فروع. فمن مات من الصبيان الذين
 يرضعون، وضع من تلك الشجرة، وحاضنتهم خيل الرحمن عليه السلام.
 182. Khālid b. Ma'dān رضي الله عنه said:¹⁸⁶
 "In Paradise is a tree called *Tuḥā* that is entirely made of udders (*dunnā*). So when any infant who is being suckled dies, he will be suckled from that tree, and the Intimate Friend of the All-Merciful [Prophet Ibrāhīm رضي الله عنه] will take custody of him."¹⁸⁷

185. Al-Suyuti said in *Sharh al-sudur* (233): 'Ibn Abi al-Dunya recorded it in *Kitāb al-'Aswā' al-*
 186. In *Sharh al-sudur* (233) and *Aḥwāl al-qubūr* (137) the name is Khālid b. Malākan.
 187. *Ibid*

وَرَبَّنَا كَلِّدْ بَيْنَ مَعْدَانٍ قَالٌ:
 رَبَّنَا ابْنَةُ سَجْرَةَ يَقُولُ مَا طُوعَ، كُلُّهَا ضُرُوعٌ. يُرَضَّعُ مِنْهَا صِبْيَانُ الْجَنَّةِ، وَإِنَّ
 مِنْهَا الرَّأْيَ يَكُونُ فِي بَحْرِ مِنْ آتَارِ الْجَنَّةِ، يَعْطَبُ فِيهِ حَتَّى تَقُومَ الْقِيَامَةُ فَيُعْمَلُ ابْنُ
 أَرْبَعِينَ سَنَةً.

183. Khālid b. Ma'dān ؓ said:

"In Paradise is a tree called *Tūba* that is entirely composed of udders (*dūmā*). The babies of Paradise are being nursed by it. So if a woman suffers a miscarriage, the child will be [made to play] in a river from the rivers of Paradise, splashing around in it until the Day of Judgment starts. Then the child will be resurrected at the age of forty."¹⁸⁸

وَمَنْ عُتِدَ اللَّهُ بِنِ عُمَرَ قَالَ:

إِنَّ فِي الْجَنَّةِ شَجْرَةً كَمَا ضُرُوعُ الْبَعْرِ يَعْطَى بِهَا وَلَدَانُ أَهْلِ الْجَنَّةِ.

184. 'Ubaydullāh b. 'Umar ؓ said:

"In Paradise is a tree that has an udder like the udder of a cow from which the babies of Paradise will be nursed."¹⁸⁹

وَبَيْنَ قَرِيبِ أَبِي مُؤَيَّةَ رَضِيَ اللَّهُ عَنْهُ قَالَ:

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: أَوْلَادُ الْمُؤْمِنِينَ فِي الْجَنَّةِ يَكْفَلُهُمْ إِبْرَاهِيمُ

وَسَارَةُ حَتَّى يَرُدَّهُمْ إِلَى آبَائِهِمْ يَوْمَ الْقِيَامَةِ.

185. Abū Hurayra ؓ said:

The Messenger of Allah ﷺ said: "The deceased children of the believers are in Paradise being cared for by Prophet Ibrāhīm and his wife Sārah until they return them to their rightful parents on the Day of Judgment."¹⁹⁰

188. *Al-Suyūṭī* in *Sharh al-sindir* (233): 'Ibn Abi Ḥātim recorded it in his *tafīr* (234). And Ibn Rajab recorded it in *Aḥwāl al-qubūr wa aḥwāl ahlihā tila al-mushār* (137).

189. *Al-Suyūṭī* said in *Sharh al-sindir* (233): 'Ibn Abi al-Dunya recorded it in *Kitāb al-ʿasāʾ*.

190. *Al-Jamīʿ al-kabīr* (1/343) states that al-Ḥākim records in his *Muʿadḍak*, and al-Darīland on the authority of Abū Hurayra. In *Sharh al-sindir*: 'al-Ḥākim records it and authenticated it, and *Aḥmad*, *al-Bayhaqī*, and Abū Dāwūd in *al-Baḥī*, and Ibn Abi al-Dunya in *al-ʿAsāʾ* from various routes of transmission.

APPENDIX QUOTES FOR GRIEVING AND RECOVERY

1. While we are mourning the loss of our friend, others are rejoicing to meet him behind the veil. – John Taylor
2. *Imān* (faith) makes things possible, not easy. – Author Unknown
3. The best way to cheer yourself up is to try to cheer somebody else up. – Mark Twain
4. Action is the antidote to despair. – Joan Baez
5. Earth has no sorrow that Heaven cannot heal. – Author Unknown
6. When we are no longer able to change a situation, we are challenged to change ourselves. – Victor Frankl
7. Turn your face to the sun and the shadows will fall behind you.
– Maori Proverb
8. If you suppress grief too much, it can redouble. – Moliere
9. Lightheartedness is God's medicine. Everybody ought to bathe in it. – Author Unknown
10. Forgiveness does not change the past, but it does enlarge the future.
– Paul Boese
11. When someone you love becomes a memory, the memory becomes a treasure. – Author Unknown
12. When you are sorrowful, look again in your heart, and you shall see that in truth you are weeping for that which has been your delight.
– Khalil Gibran
13. We understand death for the first time when he puts his hand upon one whom we love. – Madame de Staël

HEALING AFTER LOSS: CONSOLING THE BRAVED

14. Death leaves a heartache no one can heal, love leaves a memory no one can steal. — Unknown
15. Only in the agony of parting do we look into the depths of love. — George Elliot
16. The walls we build around us to keep sadness out, also keep out the joy. — Jim Rohn
17. We do not remember days, we remember moments. — Cesare Pavese
18. We must embrace pain and burn it as fuel for our journey. — Kenji Miyazawa
19. The art of living lies less in eliminating our troubles than in growing with them. — Bernard M. Baruch
20. I brought children into this world because it needed the light that only a child can bring. — Liz Arnbruster
21. Tomorrow hopes we have learned something from yesterday. — John Wayne
22. A hug is a great gift-one size fits all-and it's easy to exchange. — Author Unknown
23. The human spirit is stronger than anything that can happen to it. — C.C. Scott
24. Instead of counting your days, make your days count. — Author Unknown
25. Find a need and fill it. — Ruth Stafford Peale
26. Courage is being afraid but going on anyhow. — Dan Rather
27. Those who do not know how to weep with their whole heart don't know how to laugh either. — Golda Meir
28. Men are made stronger on realization that the helping hand they need is at the end of their own arm. — Sidney J. Philip
29. He didn't tell me how to live; he lived, and let me watch him do it. — Clarence Budington Kelland
30. Happiness is a function of accepting what is. — Werner Erhard
31. Some pursue happiness, others create it. — Author Unknown
32. For death is no more than a turning of us over from time to eternity. — William Penn

QUOTES FOR GRIEVING AND RECOVERY

33. Unable are the loved to die. For love is immortality. — Emily Dickinson
34. The angels are always near to those who are grieving, to whisper to them that their loved ones are safe in the hand of God. — Eileen Freeman
35. Hope is grief's best music. — Author Unknown
36. Your loss is a window into your old wounds so that you can heal them. — Author Unknown
37. The art of life lies in a constant readjustment to our surroundings. — Okakura Kakuzo
38. They that love beyond the world cannot be separated by it. Death cannot kill what never dies. — William Penn.
39. Goodbyes are only for those who love with their eyes, because for those who love with heart and soul, there is no such thing as separation. — Moulana Rumi

REVIEWS FOR HEALING AFTER LOSS

This is a short but incredibly poignant work that shifts your consciousness into the present, inspiring you to put matters into perspective. Contemplating death is not necessarily meant as a morbid exercise or a means to terrify, but rather is an exercise in expanding your awareness about what awaits us beyond this realm. It is a practice, if done regularly and with focus, will help you to assess your direction in life and steers it towards meaning, purpose and vitality. This book is a great means towards that.

— IDRIS WATTS
Abu Zahra Foundation, England

This insightful and concise, newly translated work of al-Imam, al-Hafiz, Jalaluddin al-Suyūnī, *rahimahullahu ta'ala* will help readers adhere to the important etiquettes and teachings mentioned in this blessed book. The translation is a great choice and Ustadh Rashad makes it easy for the reader to understand the text—which is key, especially when the reader wants to bond with the author to understand the essence of the text. May Allah *ta'ala* accept this service to the deen and allow us to benefit from our pious predecessors like Imam al-Suyūnī; *Amin!*

— IBRAHIM HUSSEIN
Medina Seminary, Toronto

Ustadh Rashad has made a great effort in bringing an important subject to life for the English reader. Imam al-Suyūnī's classical work is full of insights and lessons. I encourage one and all to take benefit from this translation and be inspired.

— YUSUF BADAT
Maahabah Institute and Islamic Foundation of Toronto

ABOUT THE TRANSLATOR

RASHAD JAMEER has studied traditional Islamic disciplines with scholars in Toronto (Canada), Cairo (Egypt), and Tarim (Yemen), and teaches Islam at local mosques and delivers sermons in the Greater Toronto Area. Since the publication of his first book in December of 2015, he has seven books published to date and seminars have been conducted about them in Toronto, Chicago and Philadelphia (USA), Bogota (Colombia), and San Fernando (Trinidad). He was born, raised, and works in Toronto, Canada.

TRANSLATOR'S PUBLISHED WORKS

- Imam Yusuf Nabahani's *The Virtues of the Prophet ﷺ and His Community*
----- *The Virtues of Sending Prayers on the Prophet ﷺ* (Summary of al-Shawka-
ni's *Qawl al-Badi'*)
----- *The Virtues of Mecca*
----- *The Unique Qualities of the Prophet ﷺ and His Community* (Summary
of al-Suyūṭi's *Khāṣa is al-Kubrā*)
Sayyid Muhammad al-'Alawi al-Maliki's *On Celebrating the Birth of the
Prophet ﷺ*
Imam Ibrahim al-Bajuri's *Primer on Creed* (*Risāla fi 'ilm al-tawhid*)
Imam al-Suyūṭi's *The Work of Day and Night* (*'Amal al-yawm wa'l Layla*)
----- *Healing after Loss: Consoling the Bereaved* (*Bushra al-ka'ib bi liqa al-habib*)

FORTHCOMING WORKS

- Imam al-Sabuni's *Infallibility of the Prophets*
----- *Safwat al-Tafsir: Tafsir Juz 'Amma*
Ibn Tulun's *Arba'in on Mercy on Those Who Show Mercy*
Imam Yusuf al-Nabahani's *The Virtues of Hajj, Mecca, and Medina*
Sh. Muhyi-a-Din 'Awwama's *Concise Narrations to Raise the New Generation*
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HEALING AFTER LOSS: CONSOLING THE BEREAVED

THIS SIXTEENTH CENTURY book of Prophetic Traditions and Reports elucidates the states and stages of the intermediary realm (*al-barzakh*), also known as *life in the grave*. Its author, Jalal al-Din al-Suyuti, was Shaykh al-Islam among his contemporaries, a Hadith Master (*Hafiz*) and a polymath who authored works in virtually every Islamic science.

In this lovely work of 185 reports, al-Suyuti takes the believer on a journey through some of the glad-tidings and comforting reassurances given to surviving family members—and all Muslims, young and old alike—of the honour and divine care arranged by Allah for a deceased loved one when they pass on from this life into the next. It covers three fundamental stages of the afterlife, namely, death, the grave and the various resting places for souls. A must-have for lovers of the hereafter.

"Imam al-Suyuti's classical work is full of insights and lessons. I encourage one and all to take benefit from this translation and be inspired."

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